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HUMANITARIAN REVIEW

A MAGAZINE OF RATIONALISM & ETHICAL CULTURE

SINGLETON WATERS DAVIS, EDITOR.

VOL. IV.

JANUARY, 1906.

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UNIVERSAL MONISTIC ALLIANCE.

THESES FOR THE ORGANIZATION OF MONISM.

AN ADDRESS

To the International Congress of Freethinkers at St. Louis, Mo., Oct., 1904.

BY ERNST HAECKEL

Of the University of Jena, Germany.

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The Study of Mind, Psychic Phenomena, Ethics and Religions by the Modern Science Method.

Vol. IV. LOS ANGELES, JANUARY, 1906. No. 1.

THE NATURE-BASIS OF ETHICS. ORIGIN OF CRIME AND MORALITY.

BY THE EDITOR.

IT IS a fundamental principle of Christian theology that man only of all the living species is immoral or "sinful"—that the human race is out of normal relationship with not only the hypothetical supernatural God, but also with the scientific natural laws; and that man is incapable of discovering his right relations to or with either his natural brother man or his supernatural father God, so that he is wholly dependent upon a supernatural revelation of moral laws or rules of conduct in relation to both his fellow man and his supposed personal creator.

The Rationalistic Humanitarian, on the other hand, believes that man is in no sense an exception in this respect to the general laws of animal life pertaining to all conscious beings, be they man or brute; that man is no more inherently a "sinner," by nature or by any "fall," than is the fish, the bird, the beast, or even the reputed exemplary ant and honey-bee—no more, even, than the grass, the vine or the tree; that his greater wrong-doing is due, like all his other greater accomplishments, to his greater capacity; and that he discovers his true relations to his

environment, including his fellows, through *experience*, and from the facts of experience formulates general laws of ethics or rules of moral conduct, without any revelation from any supernatural source.

The theological notion of man's exceptional moral predicament is based on the mental illusion of a "free will;" the notion that man can violate or break the laws of nature—that his conduct is not, like other phenomena in the world around him, in strict accordance with absolutely immutable, exceptionless and unbreakable natural laws. A man lifts a stone from the ground; the wave rolls a log of wood up the beach's incline; the sun lifts the water of the sea, in the form of vapor, to the sky; but neither of these acts violates or breaks the laws of gravitation—in fact they would all be impossible without those laws; nor is the act of the man any more initiated by a free will than the act of the wave or that of the sun. Man, physically, mentally and morally, is not only within the realm of nature, but is a part of nature. The finest painting or the grandest architectural structure, in the ultimate analysis, is not a work of art, but of nature—using the word in the broad, comprehensive sense. Do you tell me that nature is blind and without intelligence, and cannot paint a picture or build a house? Consider: Which is the more difficult task, to *paint* a rose or to *make* one?—to build a Chicago "sky-scraper" or a stalk of corn?

A great delusion is that of believing man only to be an immoral and criminal being. Not only man, but all animals and all plants are moral and immoral beings—using the words in a broad sense. What is immorality? It is essentially those acts of a living being which are inimical to the welfare of the species—the exaltation of the individual above the species or the community—and a "community" may consist of millions or as few as two individ-

uals. But for my purpose here I will accept the popular notions of certain specific acts as immoral, such as stealing, robbery, physical injury and murder, and lying, and proceed to show that animals are guilty of the same immoralities and crimes as are men, and are "responsible," like men, to nature and the community.

Formal statements and definitions are of value, but illustrative example is often more comprehensible and effective in giving clear and retainable exposition of abstract truths, and I will here give a few examples of immorality and criminality of animals which are parallels of certain human immoral and criminal acts.

Theft.—I shall not speak of animals stealing from man or animals of another species, as according to human standards such acts would not be criminal or immoral. The dog is both intelligent and fairly honest; but who has not seen a dog slyly take the food belonging to another? or sneak out and dig up a bone his neighbor had buried? Is not the cat a natural thief? The honey-bee, all bee-keepers know, will search for an unguarded opening into the hive of a neighbor colony; enter and steal the honey that other bees have laboriously collected. Many human beings adopt the "business" principle of "get money; get it honestly if you can, but *get* it," and many bees adopt the same adage with change of one letter only! Domestic fowls, as well as wild birds, every farmer knows, often steal the food another has found.

Lying.—Doubtless man is "the biggest liar on earth," but that is chiefly because he has better facilities for lying than any other creature. But lies can be acted as well as spoken, and animals, birds, etc., often act so as to deceive others of their own kind. Who has not seen a cock cluck and peck vigorously to make the hen think he had found a precious morsel for her, when in fact he had no-

thing at all but a desire for her company? The common subterfuge of feigning being maimed, by some animals and many birds, though closely akin to lying, is not generally "immoral" as gauged by the most common human standard, because to deceive one of another species is not considered to be "wrong"—the baiting of traps and fish-hooks, for instance; but I am not here justifying this standard, but refer to it as it is, not as it should be.

Robbery.—Perhaps this is more common among animals than any other crime. Men and animals steal rather than rob only when they fear those whose property they covet, or their friends, or the agents of the community. Dogs, horses, cattle, swine, fowls, and most wild animals and birds seldom hesitate when occasion offers to boldly rob members of their own species, or even herd or flock; the chief exceptions being the deference of males to females and mothers to their young. Ants, particularly certain species of them, are exceedingly prone to rob, and unite as bandits to insure greater success. Bees usually begin as thieves and then develop into bold, murderous robbers. A few bees of one hive will stealthily enter another hive and return with their booty; then others enter into the game with them, and soon an immense army of the robbers boldly endeavor to enter through the door of the hive, and when the occupants resist, a furious battle ensues in which great numbers on both sides are stung to death. When the robbers gain the victory and enter in large numbers and ravenously attack the stored honey, the vanquished victims at first run excitedly hither and thither over and through their hive in a panic of fear, terror and despair, and finally join the robbers and help to loot their own home—a perfect parallel to many an instance in human history wherein an invading army of conquest has captured and sacked a city and a large num-

ber of its inhabitants in desperation turn from defending to looting the homes and stores of their fellow-citizens.

Assault and Murder.—Combateness is deeply rooted in the nature of nearly if not quite every species of the animal kingdom. This propensity is quite distinct from that which moves the carnivorous beast and bird to kill creatures of other species for food. The act of killing for food by animals whose digestive organs are adapted to a flesh diet is evidently not murder and not immoral. Neither is injury or death inflicted in self-defense, or defense of the young progeny or the community, herd or flock, by either flesh or vegetable feeders, immoral. But killing or injuring wantonly is so, according to the notions of right and wrong developed in highly-civilized men.

That combateness and the destructiveness of carnivorous beasts are distinct propensities is shown by the fact that vegetable-eating animals are fully as combative as their flesh-eating cousins. The bull is as ready for a fight as is the bulldog; the ram, the male deer, the elephant, the horse, and even the little vegetarian English sparrow are all notoriously combative. The Belgian hare—apparently so timid and inoffensive—is a vicious fighter; in fact even the females cannot be yarded together, nor adults with the young hares not their own nurselings. The ant and the honey-bee, both vegetable eaters, are very combative when defending themselves or their brood, stores or mother-queen, or offensively when there is little or no food-supplies to be found in the fields. They will not only fight deadly duels, but will unite in large armies and wage wars of offense and defense. Bees will cruelly drive out of the hive to sure starvation the defenseless males ("drones") and deformed young worker-bees. Two queens or mother-bees in the same hive are sure to fight a desperate duel if they meet each other and not desist

until one of them is fatally stung or rushes terror-stricken out of the hive; and a queen will in a fury of jealousy tear open the cells containing her baby-queen daughters and assassinate them as they lie helpless in the royal cradle, unless the young queens' attendants (nurses and guards) are willing and able to keep the queen-mother away until she gives up the siege and rushes out of the hive to lead a large following ("swarm") of loyal old workers to a new location in which to set up house-keeping anew.

One fact in this connection is an astounding example of the apparent freakishness of Mother Nature (or Creator God, if you prefer): the queen bee is provided with a sting expressly adapted by its curvature to sting another queen bee and is never used, even in self-defense, upon anything else! If, then, it is "immoral" or a "crime" for a queen bee to murder another queen or assassinate her own infant daughters merely because of jealousy or fear of being dethroned by a rival, is not Nature or "God" an "accomplice before the fact" in the crime, in that she or he or it armed and predisposed the queen expressly to accomplish the criminal act? And wherein does this crime differ from that of the human monarchs, history tells of, who killed (or commanded others to kill) their prospective rivals, even when such were their own children?

From these and many other analogous facts of natural science I am forced to the conclusion that Nature ("God") is the author and originator of all immorality and crimes of man and beast, who are nevertheless "responsible."

Having in this essay briefly traced the origin of crime and immorality to nature, and shown that they are integral parts of the economy of nature under natural laws and not the result of any fortuitous circumstance, as the hypothetical "fall of man" or perverse "free will," I shall at another time consider the natural origin of morality and the natural basis of human moral responsibility.

SOULS AND CREEDS.

BY MRS. M. M. TURNER.

DID Adam, Eve, Cain and Abel have souls? Did all the wicked people who caused the Deluge, and whom God killed by drowning, have immortal souls? If so, what has God done with those souls—his breath, as the Methodist catechism asserts, as though it were a fact capable of being demonstrated? Has he all this time been keeping those souls, his breath, alive by new devices of torture? Did the millions of people murdered by God and the Jews, as is reported in the Old Testament, have souls, each an "immortal spark"?

The world is old; thousands of years do not tell its age. Almost with the beginning of the world, human life and soul, if soul there be, was developed, and mostly, according to theology, were sent to eternal torture in hell for the satisfaction of the Creator.

Are all who die of starvation (good and bad alike), all who are killed by tidal waves, earthquakes and volcanoes, and all who are in lunatic asylums and hospitals, helplessly "under God's wrath and curse," helplessly to accept the eternal conditions imposed at God's will and pleasure, or as he is influenced by various and contending prayers?

Where is there reliable authority to answer these questions and prove the answers to be correct?

Is it not astonishing with what impudence and assurance the following statements are made to the great injury of the young people of the land?

The Presbyterian and Baptist catechism: "The souls of the believers at death are made perfect in holiness and do immediately pass to glory, and their bodies, being still united to Christ, do rest in their graves until the resurrection." Methodist, "The soul is the breath of God.... At the last day the Lord Jesus will come down out of

heaven, the trumpet will sound and the dead shall be raised, the heavens shall pass away, . . . the righteous shall be taken up into heaven, but the wicked shall be turned into hell." Roman Catholic: Christ shall judge us "immediately after death and on the last day." The first is called "particular judgment," which sends souls either to heaven, hell or purgatory. "The judgment which all men have to undergo on the last day is the general judgment." The Episcopal creed says, "I believe in the resurrection of the body." Rev. Lyman Abbott says, "There is no resurrection of the body, save in grass and flowers."

Spiritualists teach "the continued conscious existence of the individual spirit after the change called death; the intercommunion of the two states by the volutary action of the individual disembodied spirits to and through those existing in the human form."

Spiritualists as well as others generally die in their beds and in night garments, but all the photographs of disembodied spirits that I have seen show them as having on "store clothes, and having hair, beard, etc,

Swedenborg claims that he was visited by the Lord, and says: "It has been given to me to be together with angels and to speak with them as man with man," from which he learns that man is an immortal spirit, "who awakes in the spirit world" after the death of the body, of which there is no resurrection.

Theosophy teaches the reincarnation of the soul.

And now comes Sister Eddy, saying through H. Powell Wilson that she "has had no supernatural or special communication from God," but, discarding all theories that have troubled life, using the omnipotence and omniscience of her own mind, sounding the depths of time and space, "she has discovered the truth concerning God, man and all creation." This seems grand enough to attract shallow minds, but it is as absurd and barbarous as all other unproved theology.

Washington, D. C., Nov. 18, 1905.

LADY FLORENCE DIXIE,

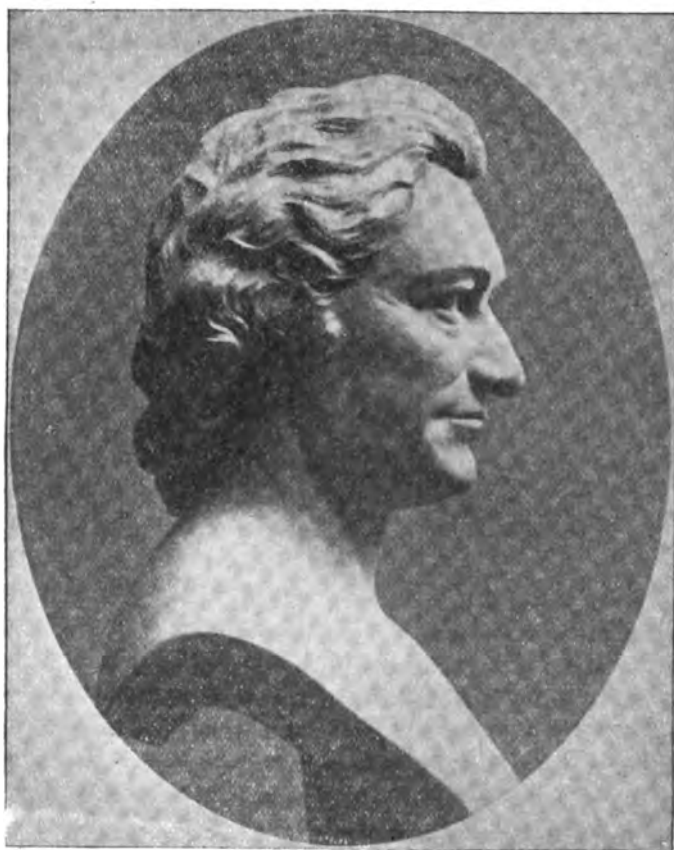
¶ Extracts from a poem by E. Percy Schofield in the "Agnostic Journal," London, Eng.

O blind, irresponsible Death,
 From Life's garden thou'st plucked a pure flower,
 Whose splendor had magical power
 To heal with the balm of its breath!
 Thou'st spared the rank, cumbersome weeds,
 That minister not to men's needs.

All eloquent creation—bird and beast,
 And man, and every form that shrinks from pain,
 She loved ye as herself, and more than God;
 She sought your weal, and clashed and strove with all
 Your monstrous foes—hate, fear, and lust and greed,
 And conquered, clothed with light of truth and love.

All Nature loved her; she was Nature's child;
 Her God was Nature; none she served beside.
 Her hopes, her aspirations, joys and powers,
 She drew from Nature. Nature ne'er deceived
 Her heart or mocked her when she craved a boon;
 And so she lived with Nature, soul to soul.

Though ardently convinced of the truth and righteousness of her somewhat peculiar views, Lady Florence Dixie had an attractive and attaching personality, and a large circle of friends and neighbors mourn her premature death. Her generous heart and lively imagination made her always sensitively alive to any story of oppression or suffering.—*London Times*.

**THOMAS PAINE.**

From the Bust by Sidney Morse in Independence Hall, Philadelphia.

THE ACCEPTED BUST.

In Commemoration of the 169th Anniversary of the Birth of Paine.

BY THE EDITOR.

IN THE HUMANITARIAN REVIEW for May, 1905, was published an article by J. B. Elliott, president of the Paine Memorial Association, on "The Rejected Bust," in which was set forth a quite full account of the procuring of a fine marble bust of Thomas Paine expressly for presentation to Independence Hall, Philadelphia, Pa., at the time of the Centennial Exposition, in 1876, and of the proceedings of the city council which rejected the bust.

The bust, which was sculptured by Sidney Morse, had ever since been held in waiting, in private hands, until a less-prejudiced board of councilmen should decide to accept it. Almost thirty years past away before that time arrived, but in July, 1905, the bust was accepted with very slight protest from any source, and was placed in Independence Hall, as originally intended by the donors, along with those of other patriots and heroes of the American Revolution. In commemoration of this event, and the 169th anniversary of the birth of Paine this month (January 29, 1906), I am pleased to present in the REVIEW a second time a fine photographic engraving of that bust.

The Philadelphia *Public Ledger* gave a very fair history of this matter and estimate of Paine's character and labors for American Independence and the good of humanity, from which I make the following extracts:

"It is safe to say that had Paine never written the 'Age of Reason' nor the 'Rights of Man' he would have enjoyed a very different reputation, and his memory would have been lauded for the part he took in effecting American in-

dependence. As it is, he is known mainly as a free thinker and a scoffer against religion. . . . The 'Age of Reason,' which turned popular opinion in the United States, as well as in England, against Paine, is clearly not the work of an atheist, but represents rather the deism of the eighteenth century."

"But whatever Paine's religion or irreligion may have been, he deserves well of all who believe in the Declaration of Independence, all of whom believe that in 1776 the time had come for America and England to part company. In the autumn of 1775 there were few, even among the Whigs, who were ready to avow themselves in favor of independence. But the idea of permanent separation grew in favor during the winter and spring. Public opinion was already gradually drifting toward independence when Paine's pamphlet, 'Common Sense,' made it a certainty. The effect of this pamphlet in preparing the popular mind for the Declaration of Independence cannot be over-estimated. The bold were confirmed and the waverers were emboldened. Everybody read it, and 100,000 copies were at once taken. Before the demand ceased 500,000 copies were put out; in France especially its vogue was great. . . . Shortly after his arrival in America he became the editor of the *Pennsylvania Magazine*. During his editorship the magazine indorsed those popular and humanitarian ideals which we know Paine held. It was his sympathy with the masses and his hatred of oppression that enabled him to sway the continent as he did. The idea has been frequently voiced that Paine was a shallow, if not an illiterate, scribbler. Yet so powerful was the impression made by 'Common Sense' that the authorship was attributed to such men as Franklin, Samuel Adams, John Adams and others of eminence. Washington wrote, 'I find "Common Sense" is working a powerful change there [in Virginia] in the minds of many men.' 'Common Sense' was well named. It is written straight



from the shoulder and abounds in arguments which all could understand. He showed the inconvenience of subjection to a nation 2000 miles distant, to say nothing of the humiliation and profitlessness of it. The time for the connection with England to cease was the date of the battle of Lexington. In short, Paine made what had been vaguely in men's minds seem immediate and instant."

....

A SYNOPSIS OF PAINE'S LIFE-HISTORY.

The more note-worthy events in the life-history of Thomas Paine are summarized in the following brief :

Born in Thetford, Eng., January 29, 1737. Came to America, Nov. 30, '74. Published his first essay on Anti-slavery, in the *Penn. Magazine*, March 8, '75, followed by others on International Arbitration, Protection to Animals, Justice for Women, etc. Made the first suggestion of American Independence in an essay entitled "A Serious Thought," Oct. 18, '75. Published his pamphlet "Common Sense," an argument for separation, which Washington endorsed as being "sound doctrine and unanswerable reasoning," Jan. 10, '76. Enlisted under Gen. Greene and wrote "The Crisis," which wonderfully revived the hope and confidence of Washington's despairing army, Sept. 19, '76. Published the second "Crisis," in which first occurred the name "United States of America," Jan. 13, '77. Elected Secretary of the Pennsylvania Assembly, Nov. 2, '79. Procured the passage of the act abolishing slavery in Pennsylvania, March 1, '80. Leads a subscription for Washington's starving army with \$500.00, which reached a total of \$1,500,000.00, and averted disaster, June 8, '80. Univ. of Penn. conferred on Paine degree of A. M., July 4, '80. Congress voted to Paine \$3,000 "for services in timely publications," Oct. 3, '84. Introduced first model of the iron bridge, and proposed "The Parliament of Man and Federation of the World," a plan for securing "universal peace," while visiting France and England, 1787.

Published in London Part I. of "Rights of Man," March 13, '91; Part II., Feb. 17, '92. Convicted of "high treason" in England and outlawed on account of his publishing the "Rights of Man," Dec. 18, '92. Tried to save the life of Louis XVI. of France, but failed, was imprisoned in the Luxembourg and only escaped the guillotine by an apparent "miracle," 1793. Wrote Part I. of the "Age of Reason" in '92, and published it in '94, and wrote and published Part II. in '95. Returned to America, 1802. A committee of Congress reported that "Mr. Paine rendered great and eminent services to the United States during their struggle for liberty and independence," Feb. 1. 1809.

Paine died at No. 50 Grove st., New York, June 8, 1809, and was buried at New Rochelle, N. Y. In Sept., 1819, the body was exhumed and taken to England by his friend Wm. Cobbett. A monument to Paine was erected near the empty grave Nov. 12, '39, and a bronze bust, by Wilson MacDonald, was placed upon it, May 30, '99; and Oct. 14, 1905, it was, with appropriate ceremonies, committed to the custody of the City of New Rochelle.

Portrait of Paine accepted by the City of Philadelphia, in 1875; and a marble bust by Sidney Morse was accepted for Independence Hall Sept. 11, 1905.

Now that this fine bust of Paine has at last been placed in Independence Hall, for which purpose it was originally designed, it is quite in order for the friends of Paine as a patriot of the American Revolution, to try to have a fine life-size oil portrait of him placed in the National Capitol. In attempting this, the theological views and writings of Paine should be left entirely out, as we cannot rightfully and do not presume to expect the memory of Paine the Deist to be specially honored by the Government, but that of Paine the Patriot.

A REVIEW OF "THE REVIEW" FOR DECEMBER, 1905.

BY MRS. C. K. SMITH.

IN the December HUMANITARIAN REVIEW the editor says: "I would like to receive a New Year's letter from each reader of this number."

The first thing to do in compliance with this request is to *read* that number of the magazine. Judge Ladd always says something instructive and well worth reading. The same can be said of most that is printed in this magazine; yet each reader will be governed in his acceptance of the same "by the influence of his environment," as the lucid writer, Stephen D. Parrish, says of De Beza's Latin translation of the New Testament. Mr. Parrish's quotation from Robert Collyer is a happy one, and conveys a hint of possible mistakes in the translations where impossible assertions are made, like the one in question. The fact that "there is not now and never has been any such thing as New Testament writings in 'the original Greek'" ought to incline people to do their own thinking.

One reader of the "Sunday Laws" article and the editor's wholesome additions exclaimed, "Everybody knows that."

"Rationalism in New Zealand" is a timely and interesting article. A Californian writing from Auckland says: "The people are civil and law-abiding to a remarkable degree." He also says: "I asked the Inspector of Police commanding the Auckland District where I should look for poverty in the city? He replied, 'We have no poverty. There is no destitute class here, and Auckland has no slums.'" (*Allen Kelly in Los Angeles Times.*)

More than one writer in the Dec. REVIEW discourses on

the subject of "Prayer." If "prayer is the soul's sincere desire," who does not pray? Nobody lives without desires, but it is not necessary to express them verbally. Words and works should correspond, to be effectual. What a person has experienced and actually knows is different from mere belief. No one can rightfully assert that a thing is so, or that it is not so, until he has investigated the same in all its phases. For instance, reincarnation, which some apparently sensible people believe in, I know nothing about, hence neither believe nor disbelieve in it. Nor can I say it is not so. Also, as to the subject of a future life. Who is qualified to assert from personal experience that there is none? Should we attempt to teach as truth what we do know to be the truth?

Can human beings learn nothing except what is conveyed through the five senses?

Does belief in oblivion at the close of this brief life in the flesh conduce to rectitude more than a knowledge[?] that life is life forever, and that the correct use of time today is the way to prepare for tomorrow or the future? Or, that we reap what we sow and make our own heaven and hell, enjoying or suffering the same right here and now? Let us accept and practice what we consider good and reject what to us seems bad, subject to revision as we grow older and wiser.

I will close with this appropriate verse by Alice Carey and wishing "good cheer" to the editor and readers of the REVIEW for the coming New Year :

I hold this true—whoever wins
Man's highest stature here below,
Must grow and never cease to grow—
For when growth ceases death begins.

San Diego, Cal., Dec, 7, 1905.

EDITOR'S EXCHANGE TABLE.

WHO DOES THE VOTING ?

The hand of the ignorant man puts in the ballot, but the tongue of the educated man guides him, first or last. If this is not accomplished, it is for want of force.—*Col. T. W. Higginson* in the *Atlantic Monthly*.

"The glory of universal suffrage," as Louis Blanc said, "is in the power it gives to intellectual leaders; a man of trained intellect throws not one vote only, but a thousand!"—*Chicago Inter-Ocean*.

How essential, then, to political integrity is moral culture in connection with intellectual training!—*Ed. H. R.*

METHOD OF RATIONAL PROPAGANDA.

The object of Rational propaganda is to carry conviction of error to the Christian or other supernatural-religionist, and not to defeat an opponent in argument. . . . As no Christian or other religionist ever became so through the means of direct exercise of the reasoning faculties, it is hardly to be expected that he will abandon the faith at the investigation of reason when conveyed in the blunt and unattractive manner necessary in set controversy. To convert a believer to rational disbelief, diplomatic and systematic work is necessary.

The first step to be taken is to bring to the Christian mind the many differing modes of worship in their system; and when sufficient time has elapsed for that feature to have been grasped, the next is to easily acquaint the patient with the many other systems, with a gentle suggestion (allowing it to be peculiar, but true), that those "heathen" systems really possess some features superior,

ethically, to the Christian scheme. Gradually bring to his attention the facts regarding the origin of the sacred books of the Oriental religions, and make it plain regarding their immense age. Show the weakness of the claims of these sacred books, always following such features as are found copied in the Christian Bible.

After a time it is safe to review the incongruities of the Christian Bible and system, allowing the patient to see the weakness of his system without an absolute and direct assertion. After having gone through such a course of treatment as this, the patient is in condition to read White or some other author on the conflict of religion and science; and after that a general bombardment with the current Rationalist publications.—*Manly Abbott*, in *Searchlight*, of Waco, Texas.

CRIME AND CHRISTIANITY.

A few weeks ago in Los Angeles two brothers, Ludwig and Fritz Kafitz, sons of a wealthy father, disagreed about the management of their money and real-estate affairs and one shot the other to death and then killed himself. Were they atheists or Freethinkers? If so, what a "terrible example" they would have afforded for the use of the preacher in his business of frightening people into the church; but alas! it was a "mysterious dispensation of Providence," for they were both devout Christians!

Rev. J. M. Schaeffe conducted the services at the double funeral, and, as reported in the *Daily Times*, "spoke of his personal acquaintance with the boys [men of near 30]. He said each was a devout Christian. Fritz, as a member of the church [Congregational], had acted as usher last Sunday morning, and Ludwig was a member in good standing of the German Lutheran Church. . . Touching on the tragedy, Rev. Mr. Schaeffe said: 'In the awful death of Fritz and Ludwig Kafitz, Pico Heights has lost two young men who were examples of sterling moral character. . . I have this word for the father who is so sorely

stricken: This is not a visitation from God because of some sin you have committed. God has not punished you thus. We cannot explain this awful tragedy. We can only wonder why it should have happened."

It cannot be justly charged that their religion caused the tragedy, but it certainly did not prevent it. Had the sons been brought up as Freethinkers, there is reason to believe that Mr. Schaeffle would have exactly reversed the above-quoted remarks. He would probably have said to the father: "This *is* a visitation from God because of the sin you have committed in teaching your sons to be unbelievers in God and his Holy Bible. God has punished you thus. We can explain this awful tragedy. We do not wonder that it happened." As in the fable, it all depends on whose ox is gored!

"WHY IS A CHURCH?"

In the Los Angeles *Daily Times* of Dec. 18th, under this heading, appeared a most remarkable and highly significant editorial. This whole article if found as an editorial in a Freethought periodical would cause no surprise, but in a conservative secular newspaper it is something unique, and indicates a popular trend away from God service toward humanity service—Humanitarianism. Here are a few extracts as samples of the article:

After clearly defining the word church as meaning either the building or temple, a denomination or sect, or the whole body of Christians, the writer declares "the question will apply to them all in any way we look at the subject. Why is a church in any sense of the word?"

"Why is a sect or denomination? Why do the several sects build houses of worship? Is it to come together once or oftener a week to hear sermons, say prayers and sing hymns? And is that the whole reason for their existence? Does it not really seem that this is all? Take almost any congregation or parish you please. ... It is

composed of a more or less numerous aggregation of professing Christian people, highly respectable, prosperous for the most part, and generally intelligent. It may be said that they are of the very best people in the community. They attend the services once a week or oftener. They have guilds and societies, altar guilds, sewing societies, and all that sort of thing; they hold bazaars and fairs, and sell things and take in money. The money is often for parish purposes; it goes to decorate the building, to pay for a new bell, or put some addition to some part of the edifice. This is all that they may have more meetings to hear more sermons, sing more hymns and say more prayers."

"Worship? Service of God? Is it for God's sake, all this? What does He need at our hands? Does He need us to tell Him when we would like rain or dry weather? Does He want us to beg for good health before He sends it to us? Does His heart rejoice because we offer up *Te Deums* to Him? 'He does,' say you? For His own sake—to gratify Him without reference to us? Is not that a little incomprehensible? . . . Do not wrap yourself up like a clam in its shell—in your shell of prejudice and narrow pietism. Think it over; be candid; be honest with your inmost soul. And if all these things are meant to have a reflex effect on your life, what are these prayers and hymns to lead to? What are the worship and the service to end in? What is real service to God? Is it not service to man? If it is, then a church is for a great and noble purpose in this world. If the effect of worship to the Father is to make us feel that we are really all brethren; that this is one great household, and that the infinite is the bond that ties us together, then no one should ask, why is a church?"

"The trained nurse who is faithful, serves God better than the woman who attends all the services of the week, but stops there and dreams she is doing God service. The

person who speaks a word of cheer to the overburdened brother who struggles under a weight of sorrow, and makes the sad heart a little lighter, makes the church's existence justified, not the one who sings and prays—though it were seven times a day."

PIONEER HUMANITARIANS.

Col. Martin, resident near the city of Galway, on the southern border of Connemara, was probably the first to start the worthy humanitarian crusade against cruelty to animals. The surprised British House of Lords shouted insult and derision at Lord Erskine when, in 1811, he ventured to gently plead the cause of dumb brutes. The British House of Commons would have treated Martin in the same manner when he introduced a bill for the prevention of cruelty to animals but for wholesome regard for his dueling reputation.

"Dick Martin's Act," as the humanitarian statute was known, was passed in 1822—"a memorable date in the history of humane legislation." On June 24th, 1824, Col. Martin and a few other benevolent individuals met in London and formed the first society for the prevention of cruelty to animals. Forty years later the movement spread to America. In 1866 Henry Bergh formed the New York society.—*Rosary Magazine*.

THE CROSS BEFORE CHRISTIANITY.

Arthur Evans, the famous archæologist who has been for years in Greece making excavations in the interest of science, has discovered in the ruins of the palace of Minosses, at Gnosso, the remnants of a small sanctuary which gives evident proof that the cross was worshiped in some parts of the world 2000 years before Christ.

Remnants of a building at least 3000 years old have revealed a series of chambers in which many articles of

religious worship have been hidden. In a small subterranean chamber, Evans found the furniture of a small chapel, and incased in a wall of the room a marble cross of the form now in use in the orthodox church. Several small statues in earthenware stood at the foot of the cross, surrounded by many votive offerings. One of the statues evidently represents a goddess, and two others her personal servants.—*L. A. Times*, Dispatch from London.

THE MYTH OF "THE FALL."

Adam represents the sun in the constellation Bootes, from the autumnal equinox to the winter solstice, Dec. 25, when he becomes born again as Christ, the second Adam, a new Creation. From then the days begin to grow and lengthen, and the story is repeated in the myth of Christ, the sun personified as the new-born One, and man or humanity is redeemed from the fall by the surety of the growing light, the coming spring and promise of summer.

The Bible is a primer of astro-theology; its alphabet is based upon the forms of the starry bodies, and the sun is the Saviour, God and Redeemer of the Old and New Testaments. The fall of man is figured in the stars and pictured in the phenomena of nature day by day and year by year. The Garden of Eden is the earth, the four rivers, the four seasons and four points of the compass. Eve is a personification of the earth—the mother of all living. Jehovah, Jove or Io, is the sun, the Creator and Father, and originator of life. The fall, then, is a truth, a reality, a perpetual fact. As in Adam all die, i. e., in autumn and winter, so in Christ, i. e., in the spring and summer sun, shall all be made alive.—*T. May* in the *Agnostic Journal*.

Theoretically, Monism may be either idealistic or materialistic; the Idealistic Monist holding that the material objects of time and space are mere appearances in relation to one transcendental reality, while the Materialist

holds that energizing matter itself is the one fundamental reality, of which mind, in animals and man, is a product. The last is, broadly speaking, Prof. Haeckel's view: he argues that all things have evolved from one primitive substance having two aspects of matter and energy; energy being that which, under appropriate conditions, appears as life and consciousness.—*Literary Guide*, London.

By far the greatest achievement of the human mind during all the centuries that have come and gone, is the discovery that we live in a natural world, and that the belief in supernaturalism had its origin in the savage and barbarous periods of the world's history, when man was universally ignorant of natural law. . . . And this scientific fact fully and clearly accounts for all the so-called divine revelations and revealed religions. . . . Among all intelligent men and women it is now positively known that gods, devils and spirits exist only in the minds of ignorant men and women.—*Dr. J. T. Bowles in Suggestion*.

I argued [against the story of the crucifixion] . . . the improbability that the darkness of the crucifixion, the resurrected saints and the earthquake should be unnoticed [in history] when even an eclipse of the moon before the death of Herod was noted by Josephus. Astronomers and scientists were plentiful in every country, and would not have failed to record any such phenomena.—*L. S. Welch in the Blue Grass Blade*, of Lexington, Ky.

Conversion of adult, level-deadened persons to religion are rare and rapidly becoming rarer. If you don't get them before the development of their reasoning faculties, you are not likely to get them at all. The Catholics understand this, and it is the main object of their parochial schools. Poison the children's minds while they are impressionable

and the superstition will leave an indelible impression. With one exception, where they have a first-class stump speaker in the pulpit, I haven't heard of a religious convert in New York in two years. Of course this does not refer to children and weak-minded persons.—*Ben Ellis* in the *Searchlight*, of Waco, Texas.

In the *Open Court* for December, 1905, is a very interesting article on "The Reality of the Devil," by the editor, Dr. Paul Carus, author of a large work, profusely illustrated, entitled *The History of the Devil and the Idea of Evil*, to which the article is supplementary. Here are a few sentences from it: "We must not assume that the devil idea, with all its intricate details, superstitions, customs, etc., is limited to Christianity. On the contrary, it is of special interest to note the parallel development between the history of these ideas in different countries. . . . The Christian view of evil spirits had an unduly tenacious life because backed by New Testament authority; and the main deeds of Christ consist of the exorcism of demons, who according to the notion of the age were supposed to be the cause of all bodily and mental diseases. On this account the [pictorial] representation of evil spirits shows the crudity of the conception in drastic naivete. . . . The evil demon was thought to take possession of his victim and so he is pictured as actually taking hold of him."

Paine is well known as a revolutionist in religion and politics, but his capacity for statesmanship is not so well understood. He was not without experience in public affairs, having held important positions in this country and France, and positions of less importance in England. That he was thoroughly versed in the principles of government, and generally in governmental affairs, is sufficiently manifest from his writings. In looking into his works, it will

be seen that the pen which in "Common Sense" could rouse the people of this country to a declaration of independence, and which in "The Crisis" could stimulate them to a vigorous prosecution of the war, was at the same time guided throughout by the firm hand of a statesman."—*Judge C. B. Waite* in the *Liberal Review*.

The concentration of wealth, and church federation, unless checked, mean in the end, monarchy. And as monarchy means misery, who says that humanitarian rationalism is not the hope of the world?—*Ingersoll Beacon*.

Man is still filled with barbaric instincts or he would not be so delighted in going out with his gun and killing the beautiful birds and animals of the forest as a matter of sport and amusement. The modern man is even more savage than the barbarians. They killed animals solely for food, while the sportsman of today does it largely for the fiendish delight he takes in destroying animal life for the exercise and amusement that he finds in pandering to the cruel and destructive elements of his own nature.—*Lowery's Claim*, of Nelson, B. C.

I have just received a letter from a gentleman seventy years young who undertook to tell me all about matter and spirit, and he likened the body and spirit of man to a cart and a horse, and he asked me if I had ever seen a cart push a horse up hill. Of course I never have. As much as I dread to acknowledge myself defeated in this combat of words, I must confess that I have never seen a cart push a horse up a hill. Now if there are any other people who are going to come at me with such propositions as that, let me answer them now and for all that I hereby acknowledge my inability to meet such arguments and must stand defeated before a tribunal made up of such wisdom. The gentleman who so teetotally and everlastingly knocked me out on that soul and body proposition

used up six or eight pages in rubbing in his defeat. I receive so many letters of criticism on a par with those we would expect from school children that I have not taken any time to answer them—that is, not many of them.—*Dr. Tilden in A Stuffed Club*, of Denver, Colo.

The poor man is not making war upon riches. He would take the riches of the rich man tomorrow and make no better use of them than is being made now. He hates the rich man because he will not swap places with him. The poor man wants the rich man's money. He would pay no higher wages, treat his fellows no better than does the man of capital. He just wants the other dog's bone, that is all.—*L. K. Washburn* in the *N. Y. Truth Seeker*.

It is folly to abuse Christian churches for not teaching the truth about God. In the first place, they do not know the truth about him; and in the second place, they are founded and organized for the purpose of teaching the ancient errors about him. They are as unable to teach the modern scientific truth about God as a babe to teach mathematics.—*The Truth About God*, Great Bend, Kan.

Written for "The Humanitarian Review."

AS IT WAS, IS NOW, AND ALWAYS WILL BE.

BY LOU LAWRENCE.

"With the roll of the ages will glory be thine,"
Sang the great mother Truth to a daughter divine,
While the rabble without hooted loud and hissed long,
And christened the infant "The Climax of Wrong."

But the mother sang on, and the child grew apace—
Strong of heart, stout of limb and right pleasant of face;
And the rabble of now lays its oath on her crown,
While the rabble of then is but dust on her gown.

Barnesville, O., Dec., 1905.

IMPORTANT ANNOUNCEMENT.

A LETTER FROM MRS. BLIVEN.

I have decided to stop writing the H. S. S Lessons, as too few use them. The unsold Lesson Leaflets ought to be bought and distributed to show people what kind of morality we Materialists believe in. Help us dispose of them; distribute some to acquaintances, and send one in every letter you write, to help set people to thinking. The proceeds will help to support the REVIEW. Send to me for ten sample Leaflets, or an order to the publisher for 25 or more. I am not going to drop out of Materialist propaganda work because I could not make a success of the S. S. Lessons. There are *not enough Materialists*. We must find ways to increase our numbers.

I propose starting a MATERIALIST ASSOCIATION, to band the Materialists together for companionship, mutual encouragement, progress in wisdom and co-operative assistance in propagating Materialism, practical, beneficial morality and nature study. "In union is strength."

Reader, if you are a Materialist and want to be a member of this Association, write to me. I will act as Secretary for the present, to start the Association, enroll members, introduce each to the others, etc.

If you will be a member of this Materialist Association send me a short letter that I can use in introducing you to other members; and please send me addresses of any that you think might become members. I think that if each member should send to the others, occasionally, some kind of clipping, paper, leaflet or letter, it would be appreciated, and help us to become better acquainted.

(Address)

ELIZA MOWRY BLIVEN.

Box 76, Brooklyn, Conn.

THE HUMANITARIAN REVIEW

The Study of Mind, Psychic Phenomena, Ethics and Religions by the Modern Science Method.

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EDITORIAL DEPARTMENT.

HAPPY NEW YEAR TO ALL!

THE HUMANITARIAN REVIEW begins its fourth year with this number.

Be sure to read the "Important Announcement" by Mrs. Bliven on page 27.

Can you not help a little to carry the REVIEW successfully through its fourth year?

The best way to help this magazine is to be a paid-up subscriber yourself and induce your friends to become the same, or subscribe for it for them.

"It is an awful thing," says the Christian, "to destroy the hope for a future life" in which ninety-nine out of every hundred of us will be tortured forever!

Lowery's Claim, a 16-page monthly Freethought journal, has again made its appearance, after a season of suspension. It is a bright little paper, published by R. T. Lowery at Nelson, B. C., Canada. Price 10c., or \$1 a year.

An Essay on Proper Food, and Health and Breath Culture, two booklets by Herbert A. Grant, have been sent to me by the publishers, The Herbert A. Grant Publishing Co., 53 Market st., Lynn, Mass. The price is 35 cts. each, and they would probably be of use to those interested in the subjects discussed by the author.

The Humanitarian, the Journal of the Humanitarian League, is the title of a neat little eight-page monthly published at 53, Chancery Lane, London, W. C., Eng. It is devoted to the cause of humane treatment of convicted criminals, children, animals, etc. The leading article in the December number is headed "Christmas Carnage."

The Truth About God is the name of Mr. Kerr's new paper just started as the organ of his "Church of Humanity," in place of the lately suspended *Christian Educator & God's Defender*—or rather, it is that paper resuscitated under a different and little less bizarre title; monthly, 25 cents a year. For a sample copy address, W. H. Kerr, Great Bend, Kan.

Well, did you celebrate the birth of a new Sun on the 25th of last month? "The child" is now gradually "waxing strong," and about the 22nd of March he will bring "peace," congenial spring; but about June 22nd he will have become austere, and will bring "a sword" and with

it will cleave in twain the year and set one half of it over against the other half. He will then begin to prophesy his own death next December, with the promise that he will "come again" next year.

The birthday of Thomas Paine is to be celebrated by a memorial meeting under the auspices of the Los Angeles Progressive Club in Blanchard Hall. There will be addresses and appropriate literary and musical exercises. Full particulars as to date, etc., will be announced in the daily papers and a beautiful souvenir program will be issued for the occasion.

M. M. Mangasarian has withdrawn from the editorship of the *Liberal Review*, of Chicago, and in the December number it is formally announced that "in one sense the *Liberal Review* must now retrace its steps and commence to build on a new foundation," which seems to indicate that the policy and character of the magazine is to be radically changed. It is further announced that "until the proper person is secured as editor, the magazine will be conducted by its board of directors, advised by such willing and able co-adjutors as it can come in touch with."

A NEW BOOK BY A FREETHINKER.

Origin of Petroleum, Coal, etc. Being an expert treatise on the actual occurrence of these products in strata of the earth crust. By William Plotts, of Whittier, Cal. This is the title of a pamphlet recently issued, and setting forth an original theory of the relation of petroleum, coal, iron, etc., to the strata in which they occur, which is of much economic value to the practical oil-well driller and miner. The work is rather technical for the ordinary

reader, but not too much so for the use of those who have some knowledge of mineralogy. Those interested in oil-well drilling or prospecting, especially, should carefully study this book, which is no fake affair, but a thoroughly scientific treatise by a man of ability and success as a practical miner. To obtain a copy, send 25c. to the author, William Plotts, Whittier, Cal.

SILLY CHRISTIAN BIGOTRY.

"Alas for the rarity of Christian charity!" Just before Christmas at Des Moines, Ia., at a Christian church, was held a bazaar for the purpose of raising funds for providing means of celebrating the birth of a child reputed to be the son of Jewish parents—a Jewish mother and a father who was a Jew, or, as some say, the god of the Jews—and one of the attractions at that bazaar was a baby show. And "lo and behold," a Jewish baby was awarded the prize by a large majority vote! Now wasn't that perfectly appropriate, and testimony that the little Jesus was probably a very beautiful child? When it was found that the prize-winner was of the same race as that of the Christmas hero, the Christian mothers of the defeated babies every one pointed their indignant noses toward heaven, "gathered their immaculate skirts close around them and fled from the building;" and "the fathers of the children competing with the handsome little Jewess supported the contention of the mothers, and carried the youngsters from the church parlors." What an exhibition of silly Christian bigotry!

If those parents had been imbued with the Humanitarian spirit they would have rejoiced at the result as a beautiful co-incidence, installed the Jewish baby as representative of the infant Jesus, and had it used by the artists

and photographers as a model for pictures of "the child Jesus." It is a most remarkable mental phenomenon—this Christian hatred of the race from which Christianity received its God, its Bible, and its Saviour! But Christianity is largely a religion of contradictions, inconsistencies and paradoxes.

If you happen to find one of the editor's five- or six-line paragraphs that does not suit your doxy, don't be manly and send your complaint and rejoinder to the REVIEW, but just write up a lengthy tirade against the editor and send it to some other periodical—the *Truth Seeker*, for instance! That will be so "Liberal," you know, and you will demonstrate what a champion of "absolutely-free speech" you are!

In writing to this office please address your letters as the address is printed, Singleton W. Davis, 852 E. Lee st., Los Angeles, Cal., or THE HUMANITARIAN REVIEW, 852 E. Lee st., Los Angeles, Cal. Remember that Los Angeles is a great, booming city of 200,000 people; that there are several hundred Davises here and more than one "Review" published here, and that the *street and number* should ALWAYS be placed on the envelope.

PAINÉ BIRTHDAY MEMORIAL.

The Los Angeles Liberal Club will celebrate the anniversary of the birth of Thomas Paine by holding a memorial meeting in Mammoth Hall, 517 S. Broadway, Los Angeles, Sunday evening, January 28th. Grant R. Bennett is to be master of ceremonies, and Rabbi Hecht, the well-known liberal Jewish orator, will deliver the principal address, followed by four ten-minute speeches by others, on the life and works of Paine. An eight-page program will be provided. Admission free.

Ethical Addresses and *Ethical Record*. A booklet-magazine published monthly at 1415 Locust st., Philadelphia. Price, yearly, \$1., single copy, 10c. This is a representative of the Ethical Culture Societies and a valuable publication. It is non-sectarian, rationalistic and humanitarian. Prof. Felix Adler and Wm. M. Salter are representative contributors to its pages.

One of the *Truth Seeker's* nomadic correspondents saw a six-line editorial note in a copy of the *REVIEW* that he borrowed (he is not a subscriber), which he tried to refute in a two-column article and utterly failed. The very size of his article is an acknowledgment of the invulnerability of the little paragraph, which itself is a sufficient answer to his words, words, words. His "heavy stroke of logic" was the dictum that "the proper place for the editor of the above is in some church," and that he borrowed from a late *Truth Seeker* editorial!

Tomorrow, for people who think. Parker H. Sercombe, managing editor. Tomorrow Pub. Co., 2238 Calumet av., Chicago. Monthly, \$1 a year. This is a good magazine, one that is acceptable to Liberalist readers. The number for January, 1906, contains portraits of Benjamin Franklin and Thomas Paine, with a short reference to the great achievements of each. *THE REVIEW* and *Tomorrow* will BOTH be sent one year to any *new* subscriber for only \$1.25 sent to this office.

See ad of Walter Hurt's *Culturist* on 3d page of cover. The first number so long promised has not as yet (Jan.1) reached this office, but I hope to see it very soon.

Any new subscriber who sends me \$1 for the year 1906 before Feb. 1st may get the booklet *Know Thyself*, free.

SUGGESTIVE LETTERS.

The December REVIEW was brought to me by a religious friend who had been to town to attend church, and while the good wife was getting dinner onto the table, I got "all mixed up" in "Our Heritage," "Revelation of Revelation," etc., and had to be called twice to dinner. I came near taking a half holiday to finish up the reading, but reluctantly returned to my work, and have had the other good things since supper. I send you \$1. on sub.

Corpus Christi, Tex., Dec. 10th. J. E. FICKLIN.

The historical importance of the decaying prejudice and the increasing interest in Paine's work for American Independence is shown by the numerous favorable notices in leading newspapers of the country of the admission of the Paine bust to Independence Hall and the acceptance of his monument by the city of New Rochelle. I have received such favorable letters from distinguished persons outside of the Freethought ranks that the P. M. A. has decided to publish a pamphlet giving a full account of the Rededication of the Monument, illustrated with portraits of those who took part in the services.

Philadelphia, Dec. 7, 1905. JAMES B. ELLIOTT.

A WARNING TO FREETHINKERS.

Friend Davis: I have recently received my new edition of the *Encyclopædia Britannica* (known as the new Warner's edition, with an American Supplement,)—a voluminous edition weighing, with case, over 200 pounds, and I want to call the attention of the Freethought and philosophic press to it. So far as I have investigated, it has been edited by bigoted religious fanatics. Such distinguished Agnostics and Freethinkers as R. G. Ingersoll have no mention in it, except in the Supplement I found

a very short biography of Ingersoll. It stated that he "was best known, however, by his books (and lectures) which were not scholarly or profound, but witty and popular." It is largely composed of theological rubbish; for instance, Palestine, a small barren country of almost no importance whatever in any respect, occupies over eight pages of closely-printed descriptive matter; the religious character, Paul, has 15½ pages, etc. I feel like employing some able man to kick me for paying \$60.00 for it.

Find enclosed \$5.00 for subscription to the REVIEW.

Whittier, Cal., Dec. 10, 1905. WILLIAM PLOTTS.

"KICKING AGAINST THE PRICKS."

The freedom of the press is being continually attacked through our socialistic postoffice department. Having no legal authority whatever, the postoffice authorities, following the precedent of President Roosevelt of making law by official ruling, calmly suppresses any publication which does not co-incide with their own opinions, without taking the trouble of bringing the publisher to trial on some legal charge. So far they have been careful to only attack people without much money or influence to fight for their legal rights. If the present tyrannical acts of the postoffice department is allowed to proceed unchecked, in the not distant future any unorthodox publication will be denied mail privileges.

I am moved to write this by seeing that a recent issue of "Lucifer" was censored and suppressed by the post-office. As there was absolutely nothing in said issue of the paper that would exclude it from the mails of any country of the world except the United States, where liberty of the press is our proudest (and vainest) boast, it is time that Liberals wake up. If we once concede the right of any local postoffice official to suppress at his own sweet will any publication that he sees fit, without a legal trial, the liberty of the press is doomed.

There is at present a bill before Congress giving the

postoffice department absolute authority to censor and suppress any publication it sees fit; if it passes, the liberty of the press will be a myth and the labor of Paine and Jefferson will have been in vain. H. SANDBERG.

Neenach, Cal., Dec. 21, 1905.

COMMENT.—What "other countries" do or do not do is wholly irrelevant. Uncle Sam don't find his ideals or his patterns outside of the United States. It is folly to think a postmaster should not have power, under law, to decide as to the mailability of matter presented him for transmission without bringing the applicant to a formal trial in a judicial court. The press is as free as other institutions in relation to the mail service—in fact enjoys some important concessions that others do not have, the second class rate, for instance. It is "he whose hand is against his brother man" who raises the cry of "tyranny." The old adage is pertinent here:

"He who feels the halter draw
Has a poor opinion of the law."

I say these things as being true in general, but admit that sometimes officials have erred, and even exceeded the authority conferred on them by law in some cases. But I believe that in most if not all these cases outside influences have been the over-powering cause. Take away the busybody meddlers—the Comstocks, Crafts, "National Reformers," agents of the would-be medical monopoly, etc., and the officials, as a rule, will not go beyond strict legal duty. To fight the postoffice officials is to combat the mere shadow of the evil. *It is public opinion* that we should seek to change if we wish to effect reform here as everywhere. But, if Freethinkers are to make it their business to champion the cause of every "get-rich-quickster," law-defying anarchist, criminal monstrosity and debaucher of the public, it would not be surprising if the time

should soon come when their publications would be denied admission to the mails, or be in some other way suppressed. No doubt in some cases the officials have erred, but we cannot expect infallibility of officials any more than of other people. Taking Los Angeles as an example, there have been quite a number of cases of mail-exclusion here, and in every case so far, I believe, decidedly for the public good. Fighting straw men is a poor pastime and an unprofitable vocation. If anyone really has evidence of any case of actual "tyranny" on the part of a postoffice official, let him appeal to the courts instead of sending unverifiable charges to the papers and magazines. I cannot allow the pages of the REVIEW to be loaded with long tirades against *anybody*.—EDITOR.

RIDING ON HALF-FARE UNFAIR.

The great railway systems of the country are announcing that no free passes will be given after Jan. 1, 1906. The passes given to legislators, of high and low degree, are not, presumably, "free," as they are expected to return the bread cast upon their fish-ponds a hundred-fold. The half-fares allowed to clergymen are, presumably, to seal their holy lips against any florid pulpit oratory inimical to railroad interests. The railroad officials do not make concessions to preachers for the purpose of causing the gates of the New Jerusalem to fly open at their pompous approach. The pulpit, which pretends to uphold the contentions of "the hewers of wood and drawers of water," is, in reality, bought by a railroad concession, and when the clerical mind is "compunctional," it just eases itself by a half-fare ride, and "the poor whom ye have with you alway" are bereft of clerical sympathy.

I wonder if the clergyman ever thinks that the half-fare which he saves is mercifully carried over to the workman's side of the ledger, and when the toiler takes a ride

he pays the half which the clergyman did not pay? The rich man does not pay [!]; he has a parlor buffet car for himself and friends, and the expense of that is also carried over to the poor man's page in the ledger. Passenger tariffs and freight tariffs are all, like customs tariffs, the special privileges of the toiler. The parson "toils not, neither does he spin"—except yarns of the ghost era.

Now I have written you a nice little letter for the New Year, and I wish you all the joys possible. I have not quite reformed on the use of ridicule, and you may still hold me up as a "horrible example" to the "unco' guid" and puritanical, and put me in the Index Expurgatorius of the "cult" and index me as unregenerate along these lines—but *you can't rattle me!*

I am, as hard as ever, yours,

JNO. F. CLARKE.

Arlington, Md., Dec. 12, 1905,

. COMMENT.—Friend Clarke says I can't rattle him: sure I cannot. You know the old adage about spoiling an ancient egg? But, seriously, now, having told us that you haven't yet "reformed on the use of ridicule," now tell us, have you reformed the fellow you have ridiculed? This is the point at issue: The object of the propagation of Rationalism being the conversion of the non-reasoning man into a reasoning man, which is the better means, excitation of his antagonism by abusive ridicule, or stimulation of his willingness to accept the truths we offer him by cordiality and exemplary reasoning?

A word about that "half-fare" matter. I fully agree with you as to the evils of the practice, and that somebody pays the other half; but are you not a little "rattled" when you say the poor toiler, like Jesus, "pays it all?" and that "the rich man does not pay?" With pleasure I note your letters in the Baltimore *Sun*.—EDITOR.

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HUMANITARIAN REVIEW

A MAGAZINE OF RATIONALISM & ETHICAL CULTURE
SINGLETON WATERS DAVIS, EDITOR.

VOL. IV.

FEBRUARY, 1906.

No. 2.

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UNIVERSAL MONISTIC ALLIANCE.

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THOMAS PAINE THE WORLD STATESMAN.

Address at the Dedication and Conveyance of the Paine Monument
to the City of New Rochelle, N. Y., Oct. 14, 1905,

BY THADDEUS BURR WAKEMAN.

[From copy revised and prepared by the Author expressly for the Humanitarian Review.]

PATRIOTS love and delight to honor Thomas Paine for what he thought and did for the good of our country and the world. The result of all recent historical inquiry and research by Mr. Conway and others, has been to make it indisputable that he was the real originator, father and founder of five great stages of human progress, and of the measures and events which have realized them, and which are still becoming more and more marked as the greatest blessings to mankind. These five successive steps followed logically in the evolution of Paine's mind, and from him became facts and realities of the greatest consequence in the world's history, to-wit:

1. American Independence. 2. The Modern Democratic Republic. 3. The American Federal Union and "Nation."
4. "The Religion of Humanity." 5. The Republic of Man and of the World, by the federation of republics, peoples and nations.

These five great advances in human evolution (which we all—and especially these school children of New Rochelle, who have delighted us by their singing—would do

ship to the community by reason of his ignorance and the influence of his environment, which determines his will to act for his own apparent good rather than for the real good of the community or the species—the race.

Let us now take a brief view of the counterpart of the origin of immorality, viz: the origin of morality and how man came into possession of "the moral law."

The theological doctrine that man only knows right from wrong through a miraculous, supernatural revelation from God or the gods—a being or beings much superior to man yet very much like him—is well-nigh universally accepted. It is a doctrine of all forms of paganism as well as of Judaism and Christianity; the code of Hammurabi of Babylonia was asserted to have been literally and directly received from the national deity just as the Decalogue of Moses was (and is still) said to have been directly delivered by Jhvh of the Hebrews to his people. The pagan gods taught men agriculture, pottery, wine making, etc., as well as ethics, and Jahveh-Elohim ("the LORD God" of the translators; literally, Jahveh of the gods, or the god Jahveh) taught Adam and Eve to make coats of skins, and their successors how to do many other secular things. This notion, like the notions of the flatness and inertia of the earth, rising and setting of the sun and the other heavenly bodies, the waxing and waning of the moon, annihilation by burning, etc., is plainly a misconception based on illusion—accepting the perceptively apparent instead of the rationally real.

That man has obtained all his knowledge of moral law from experience, observation and ratiocination, I believe is a scientific fact, and that there is no reason whatever for resort to the hypothesis of a divine revelation to account for human morality in either ideal or practice, is no less true. Evolution as effected by environment is amply

sufficient to account for the origin and development of human morality and ethical ideals, axioms and moral codes, just as it is sufficient to account for man's physical origin and variations.

It is often asserted and generally believed that human beings only of all the life on the earth have "the moral sense," are in any sense moral beings, or "responsible" for their acts of one against another. This, I believe to be an error fraught with many serious sophistries. In my former article I demonstrated by facts of animal life that there is immorality and crime among sub-human animals, including birds, fishes and insects, and now I propose to show that there is animal morality by reference to facts of animal life.

But first let me clearly state what I mean by the terms animal morals and animal morality. Morals and morality ordinarily we all understand to mean the right relation of man to man; that is, the acts of the units of a human community or the race that effect the welfare of the race or the community and in general of the individual members thereof. The sense in which I here use these words is precisely the same with the substitution of some animal species for human race, or herd, flock, etc., for society or community. Morality, then, in general, is the right relation of the members of a race or species, or of a community or herd, flock, etc., to the other members of the group. This is the restricted but generally-accepted definition of human morality, but there is a broader definition that applies the term unrestrictedly to all living beings as closely related and interdependent, but for my present purpose I leave it out of consideration. I will now briefly prove and illustrate animal morality by showing that in animal life human morality has parallels:

The primary or fundamental principle of morality may

be truthfully said to be the right relation of the sexes, animal or human; that is, such relation of one sex to the other, not only at the time of procreative union, but at *all* times, as results in not alone mere reproduction but reproduction that at least maintains the degree of perfection the species has reached if it does not advance above it; and to this end Nature has implanted within the psychic or mental energy of the sexes a peculiar deference of one sex for the other, especially prominent in the male in his general association with the female. This phenomenon in the treatment of women by men is called gallantry, and is a primitive moral element. But man is not the only gallant animal (biologically, man is an animal), for in very many species of brutes this gallantry and the female's special respect for the male is very real, as everyone who has bred domestic animals and pets, or has been a careful observer of wild creatures, very well knows. Indeed, some kinds of brutes surpass man in this respect. This moral faculty is well developed in the dog, horse, domestic fowls, the ostrich, dove, and many other birds, the tiger, the lion, among insects the honey-bee, the ant, and others. The male bee sacrifices his life in serving the virgin queen.

It may be objected here that with animals this faculty is "mere instinct," and that they are not conscious of the real cause, object and effects of their acts. To this I reply, Call it "instinct" or whatever you please, the phenomenon is the same in man and beast, and the cause of the acts and their objects and consequences are the same, and that man himself does not perform acts of gallantry consciously holding the thought of the why, the object, or the consequences of his or her acts. It has been said that "the true gentleman is a gentleman by instinct," and that "true etiquette is unaffected good manners;"

and it may be as truthfully said that true gallantry is the unstudied product of a well-developed and normal sexual organism and faculty—of a naturally gallant being, human, or beast, or bird, or insect.

Closely allied to sexual morality, and but one step less primitive, is the right treatment of the young progeny. The human mother sacrifices her very life-blood to nourish her infant offspring, but so do the animal mothers of all the the mammalia. But many "human" mothers refuse to do this, brute mothers almost never—one point to the credit of brute morality as against human morality. Infanticide is not a "brutal" crime; it is specifically a human immorality. The human mother provides shelter, clothing, protection from enemies, and food for her children; the animal mother of many species will battle in defense of her young far more boldly and furiously than in defense of herself—the cow, hen and certain wild birds for examples. The mother hen, turkey, quail, etc., will unselfishly labor in search of food for her little ones, and when she finds it, calls them up to eat that which she herself has a strong appetite for. Many mother-birds pluck the feathers from their own bodies to line the nest for the comfort of the nestlings; and the mother-hare pulls from her body large quantities of fur to not only line the nest of her babies, but to completely cover them; and so with many other animals.

Only mothers have here been spoken of; but the human fathers also care for their young offspring. Is there any parallel to this among brutes? Remember, I am not trying to prove that animals have developed ethically to to the same plane with man; the point is this: The ethics of man at its present status was not a fully-developed system originally handed ready-made to him by some superior anthropomorphous god or gods, but has been de-

veloped gradually from lower forms of life just as the specialized organs and functions of the human and other highly complex animal organisms have been developed evolutionally from lower or simpler forms of animal life; that human ethics has its basis in nature—even in inorganic physical motions and laws, as the basis of organic matter is in inorganic matter, of physiological action is in chemical and physical action, biological forces and laws is in physical and chemical forces and laws. The *practical* aspect of this principle is: ethics having hitherto been a development under stress of favorable environment, still further development of human morality may be effected *by supplying still more favorable human environment*, just as desirable qualities are developed in fruits and flowers by the modifications of plant environment effected by our intelligent, scientific horticulturists and florists.

But we do not lack examples of the moral quality of paternal protection and provision among animals, though it is less conspicuous than mother-care. Yet in this respect the man seems to have progressed much farther beyond the male animals than woman has advanced beyond the female animals. Our "cousin," Mr. Gorilla, is a zealous and careful "papa," and in some species of birds the male takes his "turn" on the nest in assisting in the incubation of the eggs and helps to guard and find food for the young birds, and many examples may be found in the animal world that I have not space here to mention.

One of the so-called revealed moral laws of the Hebrew scriptures is the "commandment" to children to "honor" their parents. Young animals manifest love for their mother, and in some species for both parents, but they are not supposed to have received a divine revelation.

In a future number of the REVIEW I may continue this discussion, treating of other principles of morality.

Written for "The Humanitarian Review."

"G O D."

IS THERE A PERSONAL GOD?--"A GREAT FIRST CAUSE"---IMMORTALITY.

BY DANIEL K. TENNEY.

MANY intelligent and nearly all ignorant people believe that there has existed from eternity an all-wise and powerful man-like being, who brought the universe into existence and sustains it in its career. But many others, far more intelligent, believe that the elements of the universe, themselves embodying their own potential energy and intelligence, have existed from eternity, had no creator and have no supervisor. In either case, whether an individual being or an all-embracing power, we, for want of a better word, generally call it "God."

We hear occasionally some very harsh remarks concerning atheists; but we must travel a long distance before we find one in these days. I have not in my long life seen one intelligent person who does not recognize the existence of God either as an individual or as an energizing principle of nature. An atheist is a creature of the pulpit. If one does not believe in the God of the Bible (sitting on a great white throne and having the books of account with mankind open before him) he is an atheist! He may believe in any of the heathen gods, or that all nature constitutes God, still he is an atheist,—a word in popular understanding assuring deep damnation! I shall not argue with the reader that the God of the Bible is neither more nor less than a sacred myth. Every really intelligent reader already knows that. It need only be

said that to the philosopher and the thinker who reflects upon the assumed origin of the universe, it makes no material difference whether we trace it back to a system of energizing force, as self-existing, and stop there, or whether we go further and assume a self-existent individual who created and sustains that force, and stop there. In either event the questions are equally pertinent, "From what did that force emanate? Where did that powerful individual come from?" To both questions the human mind is equally abashed for an answer. It is idle to say, "where there is an effect there must be a cause," "where there is a law there is a law-giver," "design must have a designer," or any other of the thousand like expressions which we have all heard. These apply well enough to finite affairs, but when applied to the infinite they beg the question altogether, and are wholly irrelevant to the inquiry. Is it not manifest that if we must always look for a creator, we will find as much difficulty in accounting for the existence of an original individual having the power and wisdom to create a universe and the laws which control it, as we will if we assume the eternity of the universe and its laws themselves? There is no difference, nor is the inquiry material.

It is true that the majority of mankind have hitherto preferred the individual God idea, because they can understand it better. The idea is, however, entirely without basis, save in the imagination of man, and in the supposed sacred books of the ancient and modern theologies. These unite in publishing as true that which they know nothing whatever about. The phantasm of a personal God originated and is sustained by the clergy, so that mankind may fancy that they have a powerful ally to resort to, through prayer, when in trouble. Prayer may be a useful self-instructor to the ignorant devout, but my experience and observation is, that God, however constituted, helps only those who help themselves. It makes

no difference to me whether he is a big man or a big force; I believe in him all the same. So does everybody. In this view there are no atheists.

It is most natural for the human mind to inquire, longingly, "Whence comes this vast universe?" As to that, the inquiry will never cease. It is unanswerable. We do know that the universe now exists, because we see some of it, and the light of science has disclosed to our minds far more. If we undertake to contemplate a condition in the remote past when any element of the universe now existing did not in some form exist, our minds are utterly appalled. They can grasp no such idea. Try it and see for yourself. As such a universe of vacuum cannot be conceived by the mind, we can conceive nothing else but the eternity of the universe, and must assume it accordingly. It may be said that this eternity cannot be grasped either, and so it is; but knowing that the present existence is real, its eternity is certainly plausible. Nothing else can make itself apparent to the mind. To assume a universe of vacuum is absurd and impossible. So is the assumption of a God as the sole occupant of that vacuum.

So it appears plainly that the "great first cause" is a vagary of the brain; there is no such thing in fact. We cannot comprehend the idea at all that the elemental universe did not always exist as completely in quantity and force as today, every atom and particle of it, or that it will have other than an eternal existence in the future.

If this be so, the eternal existence of the soul (if there be such a separate function) is as well assured as that of the matter constituting the body. Both have elementally existed and will exist forever. But our souls, after disembodiment, whatever their nature, are not going to see God, or walk with him in eternal bliss, as thought by many good people. Such a God has no existence, and if he had, would probably not particularly enjoy our company. What presumption to fancy that an infinite God would enjoy the society of an earthly worm! Nor are we

destined to the torrid realm of his satanic majesty. He is another myth, and so is his abode. By common consent his fires are well-nigh quenched.

These considerations, however, do not justify the license of an ill-spent life, as the clergymen sometimes assert, but should, on the contrary, constitute the highest incentive to virtue and rectitude. Our spirits, when released, if they possess a distinct individuality, will enter a future existence of greater or less happiness, just in proportion as they have in this life been cultivated and improved by education, the practice of virtue, benevolence, brotherly love, and as we have made ourselves useful in our special social environment. A soul, it would seem, would be useless without an embodiment of some kind. There must have been an eternal succession of such embodiments in the past, and so must be in the future. Virtue and individual improvement in the past, or vice and its ruinous consequences, have made themselves felt very plainly in the children of this world. Some are born good, others bad; there are all grades of virtue and vice, intelligence and stupidity, born in them. So there will be in the next existence, and all the others to follow. Should we not, therefore, so conduct ourselves here, and so improve our minds and thoughts, as to be adapted to a higher and pleasanter embodiment hereafter? This will be our future reward. There will be no other. A contrary course will insure a corresponding retardation in the next life, and will surely constitute a punishment. Under the scheme here outlined, our opinion of any of the gods is not important. Faith in one or all of them will not save. Behavior is everything, belief nothing. "Be just, and fear not."

Such, briefly, is my idea of the universal existence and destiny. It must be remembered that the time was when there was not a human being, or other developed animal life, on the earth. There are millions of mankind here

now. Whence did they originate? The Adam and Eve story is exploded. There has been no special human creation. Manifestly the components of what have developed into man and woman, or into the soul and body, were in actual existence then as much as now, either on the earth, in some one of the stars or planets, or in some other vast realm of nature, whence, mayhap, they were imported here. The combination occurred when the laws of nature, under favoring conditions on the globe, required it. Evolution, under like laws, has been a potent factor. Education has done much.

There are a great many thousand clergymen throughout christendom who are required by their creeds and their Bibles to teach that the universe was made in six days out of nothing by a pre-existing God, about 6,000 years ago; that mankind was started by a single pair, made full size, and that nature has since taken its course in their propagation, save as disturbed by Noah's flood and other matters of that character. I will not refer to other ridiculous tenets of the churches. Dr. Briggs, an eminent professor of biblical criticism in a Presbyterian theological seminary, says in substance that the Bible is entirely unreliable in all particulars save when it touches on religious matters. On those it is the word of God. That is a complete give-away of the book, for who is to decide, but each reader for himself, which verse is true and which is false? Surely no two readers would reach the same conclusion on that or any other subject.

Now, if so pious a Christian and able a man as he and thousands of other intelligent worshippers dare speak what they believe, at the risk of a trial for heresy, why may not the clergy generally conclude to tell the truth as they discern it by the light of science? I have a good opinion of the clergy, and always have had; they mean well. Their superstition and devotion have obtained mastery over their cool judgment. It is a sort of mild insan-

ity. Up to date, most of them have been as honest as they could be and keep their places. Bread and butter is as necessary to them as to laymen. They have of late years exercised a strong moral influence in their communities. Many of them think that in order to do this successfully they may justly humbug people on their spiritual or emotional side, and that it does no harm. Many also believe the whole thing just as they preach it, because they have been educated that way and have neither the courage nor desire to ascertain their mistake.

It should not be forgotten by these people that the great public has a large claim upon them. It pays for their advantage annually about \$50,000,000 in this country in excessive taxes by reason of the \$1,500,000,000 of church property which is exempt from taxation. Not more than one-fourth, if so many, of the tax-payers of this country are Christians, or even church attendants. The majority even of these are rather swallows than believers.

A very large majority of all male adults in this country are either infidels or agnostics. Now, is it not due to this vast body of involuntary church supporters that the clergy should supply some rational or instructive entertainment for them? Why continue to ejaculate the pious and meaningless twaddle so customary in our pulpits? Why persist in proclaiming a revengeful and impossible God, a more impossible Son, and a still more impossible Ghost? Why insist that another has suffered and bled for us when we know that it is by our own suffering and blood alone that we must be exalted? Free and independent thought is rapidly advancing with the Protestant clergy. Why not give honest expression to it from the pulpit? Give us something reasonable and believable, in an earnest and impressive way; we will fill up the vacant pews and gladly make voluntary contributions to the exchequer of intelligent spiritual exposition. Why cannot the clergy drop theology, as to which they have no knowledge (nor

has anyone else) and give us the light of the universe, as shown by demonstration and deductions therefrom, as to natural immortality and the necessity for good conduct here, for prudential reasons connected with the hereafter. Immortality of the natural variety no man need be ashamed of. It is demonstrable. The clergy need no instruction as to the deductions they can eloquently draw from it. The world has had quite enough of those dogmatic utterances which say to the congregation, in substance, "Boys and girls, be good, but if you do not, look out! repent and believe before you die, and you will get to heaven all the same; conduct is good, but *faith* is the only thing that counts"!

Madison, Wis., Feb., 1906.

Written for "The Humanitarian Review."

GOD? OR NO GOD?

BY ELIZA MOWRY BLIVEN.

"**T**HE earth is the Lord's, and the fullness thereof,"
We were taught from our earliest childhood;
But ne'er could we find any Lord to preside
In city, in field, or in wildwood.

Some believe it because in church they were told
They surely will suffer who doubt him;
But some think "the Lord" is a myth-god of old,
And the world runs itself—without him.

But man is learning to reason less blindly
Of cause and effect throughout Nature;
How the tree, the bird, the beast, and mankind all
Live and progress without a "Creator."

Let us all do our best; through all of our years
Let's be wise and helpful and jolly,
Nor spoil them with greed, nor worry, nor fears,
Nor make life a failure by folly.

Brooklyn, Conn., Feb. 10, 1906.

Written for "The Humanitarian Review."

SCIENCE IS RELIGION.

BY J. T. PATCH.

WHETHER called Science or Religion, all Truth has one and the same source. The terms *science* and *religion*, as now understood, express distinctions that are purely modern—the result of man's progress from the study of natural phenomena and laws. While religion has remained stationary, modern science and modern civilization are inseperable and contemporaneous.

Prior to the advent of modern science, religion was all-comprehensive, embodying the world's wisdom—the epitome of the then existing civilization. To have an intelligent realization of ancient thought and civilization, before the advent of modern science, we must abandon our modern methods of estimating and judging and adopt the methods of two thousand or more years ago, which takes us back to the period of the maturity of Judaism and the inception of Christianity. At that period science, as an expression of natural principles, was unknown. Nature was not studied as nature; what is now known as nature was then thought to be the arbitrary expression of God's ways of doing things, which were subject to change or abandonment; a belief in the dominion of universal law had not become established; God was still the all-pervading power and the supernatural was reasonable and necessary. It was still believed that every important event was a special providence, and that Jehovah or the gods personally directed the affairs of this world, and could change the order of things at pleasure. Natural laws were not then known to be the basis of truth as known to

the modern world. Such was one of the fundamentals of ancient Jewish civilization. It was their religion and their science—and but for the advent of modern science the Christian world would still be explaining the universe from the Bible. It was also believed that rulers were instruments of God to carry on his work upon the earth, and do whatever God himself would do, and whatever was successful was so by reason of his approval, or it would not have been permitted.

When natural law began to be understood and its study a recognized philosophy, a separation between the old and the new became inevitable. Religion and science no longer represented the same domain of truth. The discoveries in the world of nature were regarded as unreliable because such was not the legitimate source of truth. Everything man was to know could be realized only from God; such a source was absolute and final. Even the extreme claim was made that many of the new discoveries in science were of satanic origin and would be a curse to the world if permitted to be made known. This idea prevailed all through the middle ages up to the 15th and 16th centuries, and its fruits are still apparent here and there in the churches.

The advent of modern science, which dates from the 15th and 16th centuries, is the most momentous and important revelation in all history. When Copernicus, Kepler and Newton announced to the world the revolution of the planets and the laws governing their motions, a new view of the world and of the universe was revealed, marking the greatest event of the world's history. Its revelations were so adverse to all the then-known systems of belief and philosophy that it was regarded with suspicion and contempt as in alliance with the ungodly and profane. Here modern science became a separate department of study and philosophy.

The numerous doctrines from ancient Greek, Babylo-

nian and Roman religions which, with Hebrew philosophy, culminated in the Christian religion, was ancient science and became a permanent expression of what was believed to be the world's great truths. That ancient science has now lost its significance as science, but still retains its significance as religion. Such has been the evolution of man's search for truth. If ancient science can be the vehicle of man's religious nature, modern science can serve the same purpose, and be in harmony with our civilization. This is the claim of Liberalism.

Some of the so-called Christian virtues will always remain—purity, benevolence, charity, kindness, justice and truthfulness. These virtues however are not specially Christian; they belong to humanity, and the word Christian adds nothing. With Liberals their significance is based on reason instead of the assumed fiat of a deity.

Homedale, Idaho, Feb. 2, 1906.

BLOODY SPORT.

A young married man, popular, well educated; successful in business, living in Pennsylvania, accidentally shot himself while hunting rabbits, . . . and he died in a few hours in great agony. Looked at from the standpoint of his surviving family, the accident is pathetic, is horrible. But, if rabbits could talk, we wonder how they would view the affair. . . This young man, with no need of food, no grievance to avenge, no just antipathy, arms himself with a gun and deliberately seeks to kill these innocent creatures. . . It was for pleasure. In doing this, he blew his own brains out. From the standpoint of the rabbits, then, the affair takes on an entirely different color. . .

When will these things be settled? When will it become inhuman for men to kill innocent creatures and call it sport? The world is moving gradually. When will the world move so far forward that killing will cease to be fun? That taking life will be horrible always? That shooting anything, except in self-defense, will be cruel, barbarous?—*Dr. C. S. Carr in Medical Talk.*

Written for "The Humanitarian Review."

PAINE'S LIFE AND CHARACTER THE SAN FRANCISCO MEMORIAL.

BY DR. J. L. YORK.

THE Thomas Paine Anniversary Memorial Meeting this year in San Francisco was held on Jan. 29th, and with the assistance of the Spiritualists who joined with us in the celebration, as they have done on six other occasions in the past, it was a grand success. The audience of fully eight hundred seemed to enjoy with keen appetite what was placed before them.

The program consisted of music, songs and recitations, with some short speeches by A. S. Howe, H. H. Browne, G. W. Lewis, and the writer. Three of the above-named speakers are Spiritualists, and myself the only hard shell on the list. I mention this fact to make the point that all Liberals, irrespective of name, from Unitarianism to Atheism, and in fact all who are free from the bondage of religious superstition, can and do join in happy accord in doing honor to Thomas Paine, one of the noblest characters in the world's history.

Why do we celebrate the natal day of Thomas Paine? To this question I might, Yankee fashion, reply by asking another: Why do Christians celebrate the birth of Jesus, and sing "to us a child is born, to us a son is given"? The advent of Thomas Paine means quite as much to Free-thinkers and Liberals as the advent of Jesus means to the Christians, and the 29th day of January marks an epoch in the history of Liberalism, just as December 25th marks an epoch in the history of Christianity.

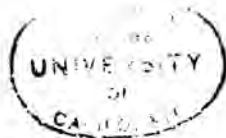
We celebrate the birth and life-work of Paine, not in

the ordinary sense of hero worship, but in a higher sense made mellow and tender by the wrongs which he suffered for the cause of human liberty, and odor of indifference, injustice, ingratitude and scandal which has hung about his name. And our celebration is in no sense a funeral, but a joyous expression of gratitude in memory of the birth and life-work of the Author-Hero of the American Revolution, who spent a long and useful life in the cause of political and religious liberty.

We admire Paine for his heresy to the orthodox despotism of his day in both church and State. His heresy laid the foundation for the political and religious liberty which we enjoy today in the New World. His love of justice and humanity was heresy to kingcraft and priestcraft, and made him a pioneer of progress and liberty. His heresy placed him among the foremost of those bright souls who lit up the darkness of injustice and misrule during the 18th century and furnished the inspiration for our Declaration of Independence and the Constitution of our Republic. His name will always remain a central figure in that galaxy of bright spirits, Franklin, Washington, Jefferson, Garrison, Lincoln and other saviors of mankind whose memory will live on in the coming generations.

Paine was a Humanitarian of the noblest type—honest, sincere and capable, and had in a large degree the courage of his convictions. In both politics and religion, he was a revolutionist, and knew no fear when a conviction of justice and right called him to the front. As a soldier, he was loyal and faithful in our country's struggle for freedom and independence. As an author, no man ever wrote more forcible, burning words which, like a bugle's blast, stirred the public to action against oppression in Colonial life. As a statesman, he was not wanting in the elements of true greatness, and abreast of the great men of his day in England, France and America.

It should never be forgotten that Paine was the first



American Abolitionist, and laid the ax at the very root of slavery in his argument that man has no right of property in his fellow man. He was the first man in America to demand in public print justice to woman; the first to suggest arbitration to settle international affairs without recourse to bloodshed, and he plead even for dumb animals who could not plead for themselves; and the hand that helped to plant the seeds of nearly every great reform which marks the 19th century as the age of Humanity, was the hand of Paine.

Like Bruno, Paine was born many years too soon for the comfort of his life, but not too soon for human emancipation from ignorance and the blighting maladies of religious superstition and political despotism. But the power that has assailed his good name for a hundred years is growing weaker every year, and the prejudice against him is slowly wearing away.

Thomas Paine could not have been an ordinary man—he must have stood for that which men recognized as true and right. The words he wrote, men eagerly read, and then anxiously waited to learn what next he would say. He wrote against tyranny and falsehood in every form; hence kings and priests hated and feared him. His logic burned up their theology like chaff. But patriots trusted him, and in his old age little children followed him about. He was not a demagogue, seeking the bubble of a cheap notoriety. He knew that kingcraft and priestcraft were at the bottom of every despotism, and that both mental and physical slavery were sustained by kings and priests under the sanction of religion and by the authority of the Bible, as it is now in Russia, and with a clear head and brave heart he wrote the indictment of monarchy in his *Rights of Man* and rung the knell of priestcraft in his *Age of Reason*.

The words of Paine are the best index of his interior life and true character, and I quote the following. He

said: "When it shall be said in any country of the world that my poor are happy—neither ignorance nor distress is to be found among them. My jails are empty of prisoners; my streets are empty of beggars; the aged are not in want; the taxes are not oppressive; the rational world is my friend, because I am the friend of its happiness—when these things can be said, then may that country boast of its government."

He said that "when in countries called civilized, we see old age going to the workhouse and youth to the gallops, something must be wrong in that system of government." These words show how his great heart throbbed for oppressed and suffering humanity. In view of the poverty and misery of helpless old age, he proposed a pension to enable old people to spend their last days with some degree of comfort, and he plead for this measure on the ground of justice and as a compensation in part for the loss of their natural inheritance by the system of landed property. New Zealand is the first country to adopt an old age pension system, and it is popular and well sustained by all classes.

Ninety-seven years ago, Thomas Paine ceased to defend himself, and when he became dumb in death, his enemies attacked his good name. Believers in human slavery, the clergy, professors of the Christian colleges, religious historians and Bible worshippers, were his most implacable foes. He died in the land of his adoption, to whose skies he had helped to give the starry flag as the emblem of perpetual freedom.

Only such a man could have said: "The world is my country, and to do good is my religion," and there is not in all the religions of the world a sentiment more sublime.

If the people of this great Republic could realize the greatness and true character of this noble man, his pure motives and sincere purposes, they would say with Andrew Jackson, that no mutations of time will blot out the memory of his words and deeds, which will live on in the blood and brain of all liberty-loving people.

San Francisco, Cal., Feb. 8, 1906.

EDITOR'S EXCHANGE TABLE.

THIS, in a sense, is the Steel Age, though some of our pessimistic prophets insist that it is the Age of Stealing. From another viewpoint, it is the Age of Science; from still another, it is the Age of Invention; but from the viewpoint of an editor's sanctum, it is the Age of the Popular Magazine. To attempt to note all that is printed from month to month in *all* the magazines would be like the attempt of the finite to fathom the complexities of the infinite; even to quote very briefly from the very many good things I find each month in my highly esteemed Liberal contemporaries, would be to make this department of the REVIEW "the whole thing." So I am going to select a little of what I consider to be the *very choicest* of the very best in my exchanges to print in this department, each month, with a sort of index to a number of the more important articles which are in line with the characteristic subject-matter of the REVIEW. This will enable readers to find, if they desire, more extensive and varied treatment of a subject they are specially interested in than they can find in this or any other single magazine, and I hope to make this a popular feature of the REVIEW.

HOLYOAKE.

It was with mingled feelings of admiration and regret that I learned of the quiet and cheerful death of the veteran agitator of Eastern Lodge. In a less noble temperament, the privations which he endured in his early years would have been marked by later bitterness. But the veteran Chartist was rarely bitter. This character-

istic was happily hit off in Cobden's poignant phrase that he could say the most unpleasant things in the least unpleasant way. On the platform, he had often been faced by bullies, yet he never lost his sense of proportion. .. Holyoake was too much of the gentleman to meet bullying by bullying, or even hypocrisy by a strategy suggestive of dishonesty.—Ajax Junior in the *Agnostic Journal* (Feb. 3), 41 Farringdon st., E.C., London, Eng.

UNITED STATES A CHRISTIAN NATION.

The Hon. David J. Brewer, Associate Justice of the Supreme Court of the United States, has written a book, or rather a lecture, which with other lectures is incorporated into a book, to prove that this is a Christian nation. He mentions two points, one of which is of but little consequence, and the other grossly misrepresented. The one says: "Notice the matter of chaplains. These are appointed for the army and navy, named as officials of legislative assemblies, and universally they belong to one or other of the Christian denominations. Their whole range of service, whether in prayer or preaching, is an official recognition of Christianity. If it be not so, why do we have chaplains?" Sure enough, why do we have them? The Constitution says nothing about chaplains; and every act relating to them or appropriating money for their pay, is a violation of the spirit if not the letter of the Constitution. Thus a violation of the Constitution is invoked by Justice Brewer to prove that that instrument is in favor of the Christian religion. He impliedly answers his own question when he asks, "If it be not so, why do we have chaplains?" We have them in order that it may appear as "an official recognition of Christianity;" in order that it may be inferred that there is something in the Constitution which is not in it. Justice Brewer says: "It is again and again declared in the Constitution and statutes that official oaths shall close with an ap-

peal, 'So help me God.' When .. the President-elect each four years consecrates himself to the great responsibilities of Chief Executive, his vow of consecration will end with the solemn words, 'So help me God.'" This statement is but little better than a falsehood; for Justice Brewer knows that his readers will infer that the oath is compulsory, and he is not only willing they should think that but manifestly wants them to think so. He skilfully conceals from them the fact that the oath is not obligatory, but on the contrary, the President can if he chooses, make a simple affirmation instead. By the Constitution the President is expressly exempted from taking an oath unless he chooses to do so. If he prefers he can say, "I do solemnly affirm that I will," etc. He need not call upon God to witness, nor is he obliged even to recognize his existence.—Judge C. B. Waite in the *Liberal Review* (for Jan.), 140 Dearborn'st., Chicago, Ill.

"OVER-PHILANTHROPY"!

It is encouraging, as a result of the League's work, to note that humanitarian questions are beginning to be adequately treated in the best annuals and books of reference; the forthcoming "Dictionary of Religion and Ethics," for example, will contain a lengthy article on "Humanitarianism" by the honorary secretary of the League. There are, however, still a few belated survivals from an older period, as in the following passage of *Chambers' Encyclopædia*, 1901: "Humanitarian.—A name applied to anti-Trinitarians. The name is also sometimes applied to those who from over-philanthropy object to severe measures, such as capital punishment, etc." Passing over the unfairness of this attempt to prejudice an important question by the reference to "over-philanthropy," we would point out that the word "humanitarian" is nowadays far commoner in its modern ethical sense than in the old theological one. It is amusing, therefore, to be

told that it is "sometimes" used in the new sense.—*The Humanitarian* (Jan.), 53 Chancery Lane, W.C., London, Eng.

This is the Journal of the Humanitarian League, and the January number is filled with valuable anti-cruelty notes and comments, announcements, etc.

HAVE ANIMALS SOULS?

"Man is simply the highest of animals—not a creature set apart to lord it over other living things with faculties entirely different from theirs. You cannot logically deny to an animal the same power of thinking and reasoning that man has. To be sure, it is very elementary, simple—one might say primitive—reasoning, much like the mental process of the savage, but it is reasoning. As to the cat [for instance] having a soul, that is merely a matter of one's own belief. I am quite ready to confess my ignorance in this matter, and say that I don't know anything about souls. Science knows nothing about souls."—Prof. G. H. Howison, University of California, as quoted in *Suggestion* (Feb.), Chicago, Ill.

HAECKEL.

Ernst Haeckel, born Feb. 16, 1834, . . . is the greatest scientist now living. A liberal thinker and free soul, Haeckel's personal original investigations in various scientific fields, his broad philosophical concept of life in its evolving process, his vivid appreciation of the relationship of phenomena and the unity of all knowledge, place him intellectually in advance of the ordinary men of science.—*To-Morrow* (Feb.), 2238 Calumet ave., Chicago.

Because Haeckel has not gone the whole length in his monistic science does not prove that he is not in the right road to ultimate truth. Intellectual evolution is a slow growth: the whole truth cannot be arrived at all at once. As a matter of fact, Haeckel is "the voice of one crying in

the wilderness" of superstition, preparing the way for the fundamental principle of pure science. So far as he has gone, he has a sound material basis to rest upon. Though he has advanced the mechanical theory, yet he has left the prime cause of such action for someone else to set forth. It was not his function, in the slow evolution of science, to go any further. What he has done is well done, and he should have due credit for his persistent and laborious work.—John Maddock in the *Truth Seeker* (of Feb. 17), 62 Vesey st., New York.

BASIS OF ORGANIZATION.

Rationalists all believe in the unity of the universe, and also that science is the only safe teacher. Here, then, are two solidly-connected rocks upon which we all may stand. And, why not make them, with Prof. Haeckel's elaboration [the 30 Theses of his *Monistic Alliance*], the first platform of a mighty organization of the Freethinkers of the United States? What say our readers? What say our brother Freethought editors? Will there ever be a better time to push this movement? Can any other one thing be done that will so awaken interest in the cause of rational thought and rational righteousness? Can any other move be made that will so increase the demand for Freethought papers, magazines and books?—Editorial in the *Ingersoll Memorial Beacon* (Feb.), Chicago, Ill.

ETHICS NOT OF CHRISTIAN ORIGIN.

Good government, education and charity are the best things in human civilization. They can and do, in many instances, exist separate and apart from the worship of God or any profession of belief in Christianity, and the bare fact that Christianity has come to encourage these things, is no proof that it originated them, or that it has always practiced and encouraged them. They originated

in the spirit of humanity; they are the works of humanity, performed in the service of humanity and not of religion in the service of God, whether they be done by Christians, Jews, Mohammedans or Infidels. For the things I have referred to in our civilization, we are not indebted to the Christian religion, but to the humanitarian and philanthropic spirit—that feeling of brotherly love inherent in the human race. The time when and the means by which human beings first began to sympathize with one another in distress and render aid to the needy cannot now be designated, but it is safe to assume that it was not far from the time when they first began to rear families and live in communities. We have every evidence that it was long before the Christian religion came into existence.—Extract from a long but excellent editorial in *The Searchlight* (Feb.), Waco, Texas.

HUMANITARIANISM IN A GREAT DAILY.

In an editorial in the Los Angeles *Times* of Sunday, Feb., 25, under the head, "The Soul of a Brute," the writer comments upon Prof. Howison's recent notable and reported "startling" declaration that animals are reasoning beings, and have "souls" if man has a soul. The writer gives a number of facts from animal life corroborating Prof. Howison's conclusions, and then adds:

"In view of these facts, and many others that might be cited, surely we should treat the lower forms of life . . . with more consideration than we usually do. The wanton sport that takes life merely for the lust of slaying, is a trait of human nature that right-thinking persons cannot regard with equanimity. To see delicately-nurtured and richly-attired women smilingly applaud the slaughter of helpless doves, and watch unflinchingly the wounded birds fluttering on the ground, gives one who is not inured to this sort of thing a painful shock."

RECOMMENDED---SOME GOOD READING.

The Monist (quarterly), 1322 Wabash ave., Chicago.

See the number for January, 1906, for:—

A Criticism of "Haeckel's Theses for a Monistic Alliance," by the editor, Dr. Paul Carus. [A reply to this by Prof. T. B. Wakeman will appear in the *HUMANITARIAN REVIEW* for April, 1906.]

"Manifestations of the Ether," by W. S. Andrews.

"A Scientific Sketch of Untruth," by Prof. G. Gore. [I consider Prof. Gore to be one of the deepest and clearest thinkers of our day, and this article is excellent.]

Criticism of "Feckner's View of a Life After Death," by the editor.

The Open Court (monthly), 1322 Wabash av., Chicago.

See in January number:

"Anthropoid Apes: Man's Nearest Kin in the Animal World," by the editor, Dr. Paul Carus. Profusely illustrated with very fine engravings.

See in February number:

"Primitive Man," by the editor, Dr. Paul Carus. Many fine illustrations.

"Human Immortalities: the Old and the New," by Prof. Thaddeus Burr Wakeman. A well-written paper.

The American Antiquarian (bi-monthly), Chicago, Ill.

Nov.-Dec. (1905) number contains:

"The Doctrine of Sin in the Babylonian Religion," by Charles H. S. Davis, associate editor.

"The History of the Antediluvian World," by the editor, Dr. Stephen D. Peet. Illustrated. Contains valuable historical matter, but superbly illustrates how a learned man may be blinded by inherited superstition.

"Shot with an Arrow," editorial in the Feb. *Searchlight*.

"Scientific Monism," Prof. Wakeman in Feb. *Beacon*.

For accounts of the death and funeral of Editor Charles C. Moore, as published by a number of newspapers, with full reports of the funeral addresses and a biographical sketch of Mr. Moore, send for the *Blue Grass Blade* of Feb. 11 and 18, Lexington, Ky. Enclose 10c.

THE HUMANITARIAN REVIEW.

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Vol. IV. LOS ANGELES, MARCH, 1906. No. 3.

EDITORIAL DEPARTMENT.

This is Whole No. 39 of the REVIEW. If your subscription is not paid up to No. 40, figures after your name on the wrapper will show the Whole No. you paid to.

Do *not* send me personal checks unless on Los Angeles banks. Paper money, P. O. or Express money order, or postage stamps (for less than \$1.), are acceptable.

Yes, I believe man is possessed of a "sixth sense"—that is a *few* men have it to a more or less limited degree. In spite of the fact that it is so very *uncommon*, it has been named "common sense!"

Getting rid of one's early prejudices is like the extraction of a child's "baby teeth:" a somewhat painful operation, but necessary to make room for broader and more manly growths, and never afterward regretted.

The biblical injunction to make no provision for the morrow, carried out logically would forbid us to take care for a future life, for a life after death, if such there be, must be in the morrow which follows the night of death.

Justice Brewer calls the ending of the oath, "So help me God," solemn words, but they are far from it in actual use. In 99 cases out of 100 a merely thoughtless, formal assent is given to a parrot-like perfunctory recitation hurriedly ending with "Swelp-m'-God." So solemn !

The official oath, in courts or elsewhere, is a transparent farce. If "binding," why provide penalties for perjury? A promise to sincerely tell the truth, or perform certain official duties, with suitable penalties for violation of the promise, would be fully as effective, and at the same time be free from superstition, and irreverence and sacrilege in the case of believers.

In reply to a number of correspondents who have asked for my views as to immortality or a future life, Spiritualism, reincarnation, etc., I will reply that probably in the near future I shall print an elaborate article or series of articles in which I will give not only my present ideas regarding these things but many of the more important facts upon which my opinions are based.

Mr. George T. Bruce informs me that the late Paine birthday memorial meeting under the auspices of the Progressive Club of this city was attended by about 700 people, though there was another meeting in the city the same evening which drew a large audience of Liberals. James T. Moriarty, Esq., presided very acceptably, and the excellent addresses and music were well received.

Judge C. B. Waite had in the *Liberal Review* for January a very good article criticising Justice Brewer's argument in an attempt to prove that "this is a Christian nation," but there is a strong point which was not brought into the refutation. Justice Brewer is wholly mistaken in his notion that the official oath is a Christian oath, or a recognition of Christianity. The oath is purely deis-



tical. "So help me God," the Deists, Washington, Jefferson, Franklin, Paine and all Jews could consistently say. To be Christian, it should be, "So help me Jesus Christ." Besides, strictly speaking, there can be no such thing as a Christian oath, for, as the record stands, Christ himself expressly commanded his followers to "swear not at all," and therefore no form of oath can be any evidence that "this is a Christian nation," but the reverse.

Those who wish to have their writings published in the REVIEW should send their manuscripts directly to this office and not send them to be printed elsewhere first and then expect me to dish them up as warmed-over victuals for REVIEW patrons. O no: this magazine don't take to that kind of contributions kindly! I want *fresh* matter, and the *very best* you can produce with laborious preparation. The only apology I accept is, "I did my best."

The REVIEW does not solicit "donations" or contributions to a "sustaining fund," but it does ask its friends to do all they can to increase its circulation by not only being regular, prompt-paying subscribers themselves, but by having the magazine sent yearly to their open-minded friends, and by getting extra copies to lend or give away. For these purposes, I will meet you half-way by furnish the magazines for one-half regular price. Also, send me lists of names and addresses (very plainly written), for free sample copies. Do this now, lest you forget!

Charles C. Moore, editor of the *Blue Grass Blade*, of Lexington, Ky., died Feb. 7, 1906. He had been suffering for several months from some form of heart disease, and his death was not unexpected. During the last forty-eight hours Mr. Moore was wholly unconscious, and so passed out of life peacefully and painlessly, like one passing from drowsiness into deep sleep. He had lived nearly sixty-eight years, and those were nearly all years of

sensational events growing out of the eccentricity of his character. In his early manhood he was an enthusiastic itinerant preacher of the Christian or "Campbellite" sect, but soon became skeptical from the study of the Bible itself—not from reading any Freethought literature. After a period of drifting about, he boldly announced himself an "Infidel," and began the publication of a weekly newspaper, the *Blue Grass Blade*, for the propagation of his theological views and the advocacy of Prohibition. His paper brought to him much persecution, prosecution, prison experience, poverty and notoriety—all the logical result of his reckless and errant methods of expression. Mr. Moore, notwithstanding his constitutional egotism and temperamental incongruity, was known to his neighbors as a strictly honest, truthful and well-meaning man, and a faithful and affectionate husband and father. His funeral was very largely attended, and addresses were delivered by Hon. Moses Kaufman of Lexington, Ky., by Mrs. Josephine K. Henry of Versailles, Ky., and by Dr. J. B. Wilson of Cincinnati, O. Mr. Hughes, the publisher of the *Blade*, announces that the paper will be continued.

"OUR MONTHLY PROGRAM."

The Los Angeles Liberal Club now issues a monthly program embraced in a neat pamphlet of eight pages and cover. It is edited by Walter Collins, librarian of the Club, whose address is 3706 South Park ave., who will send it to subscribers one year for 25c. It is distributed free at the meetings, which are held in Mammoth Hall, 517 S. Broadway, every Sunday evening, beginning at 8 o'clock. The "Program" for each month contains the programs for all the meetings of the month, besides some interesting notes and comments on Freethought lines. The number for March gives the program for this month, which, in brief, is as follows:

Sunday, March 4.—Lecture by Prof. J. S. Loveland *

on, "Resurrection of Buried History" (archæological). 11.—E. B. Warman, M. A., on "The Gospel of Health, or How to Live a Hundred Years—Plus." 18.—C. W. G. Withee, Esq., on "Sin: Its Nature, Cause and Cure." 18—W. T. Hutchins, D. D., on "A Christian or a Scientific Civilization—Which?"

The Club is rapidly building up a good library, mostly from donations, which will be an important feature. The attendance has greatly increased of late.

BOOKS AND PAMPHLETS.

ETERNITY OF THE EARTH: Electricity the Universal Force. By Daniel K. Tenney. Cantwell Printing Co., publishers, Madison, Wis. Pp. 105; fine, heavy paper, cloth binding; price 50 cents. For sale at the office of the REVIEW, 852 E. Lee st., Los Angeles, Cal.

This is a book well-adapted to awaken thought. The author is a Liberal well known to Rationalists through his writings in their periodicals; and this number of the REVIEW contains one of his able contributions. (See page 83.) And all Freethinkers should know that when Mr. Tenney writes a book he has something thoughtful to say that will intensely interest *them*, particularly.

In the introductory remarks, at the beginning of the first chapter, the author says :

My purpose in preparing these pages is to stimulate inquiry on the subjects treated of ; to show the fallacy of some scientific theories concerning the origin and history of the earth and of the solar system ; that the suns and planets are eternal entities and not the concentrated product of intensely heated atoms, originally circulating in the realms of space ; that the universe is not cooling off ; to refute the current idea that the sun projects light and heat as such to the earth ; to indicate that electro-magnetic force produces such light and heat, and is the power behind all phenomena, and to show that the internal heat of the earth is caused by the gravital pressure of its crust.

This fairly epitomizes the scope of the work undertaken by the author, but to determine how successfully he has accomplished his avowed purpose, each reader should de-

cide for himself after a close study of the subjects discussed in the work. I, speaking for myself, think that the author makes a strong case against the theory that light and heat, as such, pass from the sun to the earth, but fails to prove that his electro-magnetism does so. In the title, I think the expression, "the universal force," implies the existence of an entity that does not exist. The theory that the heat of the universe is being "dissipated into space" and the cosmos approaching a state of absolute frigidity, inertia and chaos, is given strong refutation. Rationalists will see the point, that if the universe shall end in chaos it probably came out of chaos, and that by the fiat of an intelligent being or power outside and superior to the universe, as claimed by theologians.

GOOD WITHOUT GOD. By Robert C. Adams, author of "Travels in Faith," etc., and late president of the Canadian Secular Union. Pamphlet of 113 pages; price 25c. Peter Eckler, publisher, 35 Fulton st., New York.

Not a new publication, but one that does not grow old. Those interested in natural, scientific ethics vs. revealed morality should read this book.

THE FAITH OF RICHARD JEFFERIES. By Henry Salt, author of "Richard Jefferies: His Life and His Ideals." Booklet of 16 pages. Watts & Co., 17 Johnson's Court, Fleet st., London, E.C. [England.]

An able refutation of certain charges that Jefferies was, near his death, "converted" from his rationalistic to the orthodox superstitious faith.

CHRISTMAS CRUELITIES. By Ernest Bell. Pp. 16; price 1d. Humanitarian League, 53 Chancery Lane, London.

A strong presentation of the argument against the perpetration of the cruelties attending the monstrous slaughter in connection with the annual celebration of the birth of the "Prince of Peace!"

SUGGESTIVE LETTERS.

REFLECTIONS ON READING FEB. REVIEW.

The words atheist, infidel, deist, were awful names in my young days, in New England, and persons to whom such epithets were applied were to be shunned, or your eternal destiny be jeopardized! Anyone having in his library a copy of Paine's *Age of Reason* was considered a dangerous person. How did I ever dare to read it? I did not, until I was accused by an aged minister of having read it. To what I considered common-sense replies to some of his assertions, he exclaimed with asperity: "Oh, you have been reading Paine's *Age of Reason*!" On assuring him I had not, in a softened voice he said, "well, I advise you never to read it—it might shake your faith." "You have read it," I queried, "did it shake your faith?" "No." "Then it may not mine." I read it the first opportunity, and discovered nothing contaminating.

At this late day there seems to be good-minded people who cherish mistaken views in regard to individuals who are called atheists. Even believers in the Bible (which says, "judged according to your works) putting belief above works.

In the *San Diegan-Sun* of Jan. 29, 1906, is reported a case in point: Rev. Edward Hoch, of Kansas, in an argument against capital punishment, says: "I can understand how the atheist or the materialist can consistently believe in capital punishment, but how a Christian, believing in the Bible, in immortality, and in the preparedness necessary in this world for bliss in the next, and in the awful conditions of the lost throughout eternity, can believe in and consent to a theory that would plunge a human soul into that eternity and into that immortality unprepared is beyond my apprehension." No doubt some persons honestly believe in the Bible injunction, "whosoever sheddeth man's blood, by man shall his blood be

shed." So far as I have been able to learn, Materialists and Spiritualists are almost unanimous in their opposition to capital punishment—not from belief or unbelief in the Bible, nor from the fear of offending God, but from a belief that it is wrong—wrong to commit murder, even legalized murder, which is just as surely murder as when committed under the impulse of passion.

San Diego, Cal., Feb. 4, 1906. MRS. C. K. SMITH.

[This last statement of my highly-esteemed correspondent contains an error. The killing of a human being unless from malice or the purpose of committing or concealing another crime is *not murder*. Neither is killing "committed under the impulse of passion" the worst kind of murder. It is the "cold-blooded" killing that is preeminently heinous. Let us speak English as it is understood. Misuse of words is not fair argument.—EDITOR.]

FIGHTING "A MAN OF STRAW."

When I wrote my letter some time ago in the *H. R.* about press-censorship of the mails, I did not intend to write any more on that subject, but noticing Mrs. Bliven's letter in the February REVIEW I feel impelled to write a few more words on the subject. Mrs. Bliven takes the position that the Government has the right to throw out of the mails any matter that its agents consider harmful. This rule, if carried out, would place the liberty of the press completely at the mercy of the Government's agents. Suppose that a bigotted Government employe would decide that Mrs. Bliven's *S. S. Lessons* were not fit matter to be placed in the hands of the young and consequently not fit to be sent through the mails, or that the *H. R.* was not a proper publication to be disseminated through the mails, would Mrs. Bliven then think that the Government should have an unlimited [?] right to suppress any matter it sees fit? She will probably say that my comparison is far-fetched, and that such a thing as I have out-

lined would be an impossibility. Far from being impossible; if the present censorship is not checked, I expect to live to see the day when every Rationalist publication will be suppressed. There are thousands of Government agents who would not hesitate a moment; if they knew they had the power, to suppress everything which did not coincide with their own views. I believe that Mrs. Bliven or any other Liberal, if they will reason the matter out to its logical conclusion, will adopt my position as a matter of principle, that a Government agent should not have an unchecked right to throw out any publication which he individually considers harmful.

Neenach, Cal., Feb. 25, 1906.

H. SANDBERG.

COMMENT.—All of above in reply to a merely incidental remark of two dozen words. I might leave this for Mrs. Bliven to reply to, but in a note accompanying this letter Mr. Sandberg said, "even if it does give you [me] a little dig." I will assume that I am the one the whole "dig" is aimed at—over Mrs. Bliven's shoulder! First: Mr. Sandberg simply begs the question, and I decidedly object to his misrepresenting my position; I have not said that a Government agent has, or should have, the "unlimited," or "unchecked," "right to throw out any publication which he individually considers harmful." He is limited by the law and may be checked by the courts. Nevertheless, *all* agents of *all* principals—governments, companies or individuals—necessarily have certain limited discretionary powers. Second: The Government agents, as a rule, are not personally interested as to the character of mail matter; the real "nigger" is "in the wood-pile"—the busy-body in the church, medical association, etc. But after all, the cases wherein "Government agents" have, erroneously or maliciously, rejected really unobjectionable publications from the mails have been comparatively few considering the magnitude of the postal business.—ED.

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
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THE HUMANITARIAN REVIEW

Study of Mind, Ethics and Religions by Scientific Methods.

Vol. IV. LOS ANGELES, APRIL, 1906. No. 4.

Written for "The Humanitarian Review."

THE AMERICAN "MONIST" ON EUROPEAN MONISM.

DR. PAUL CARUS CRITICISES
PROF. HAECKEL'S "THESES."

REPLY BY THADDEUS BURR WAKEMAN.

IT WAS a great event in human history when Monk Luther nailed his "Theses" of the great Reformation on the church door at Wittemburg. It became a great event because the people of the northern half of Europe made those "Theses" the basis of a new religious, social and political life—which we now enjoy.

It may be a greater event that Prof. Ernst Haeckel, one of the leading scientists of the world, issued to the last great Congresses of Freethinkers and Liberals at Rome and at St. Louis, the "Theses" of the new world-view upon which human life in the future must rest. These Theses, thirty in number, were referred by those Congresses, for consideration and future action, to the *free-minded* people of the world. Whether they shall mark an event in human history as much greater than the Reformation as the whole planet is greater than the north of

Europe, depends upon what these free-minded people may conclude to do about them.

And now they are compelling the new life of *man*, in his new world of science, to be considered. The prevalent unrest—religious, social, political and economic—shows plainly that the case is on trial; the issue cannot be evaded; the new world of science is here—how can mankind “settle” in it peacefully, comfortably and progressively? These Theses show how—or at least in what way this “sphinx question” of the New Era is to be answered.

The principal organs and representatives of monism have been for many years *The Monist* (quarterly) and the *Open Court* (monthly), both edited by Dr. Paul Carus, and published in Chicago. The attitude which these publications and their learned and distinguished editor would take and hold in regard to these Theses and the Alliance proposed in them has been a matter of no little importance. Finally, in the *Monist* of January, 1906, under the head of “Criticisms and Discussions,” Dr. Carus has quite fully stated his views. That article is worthy of careful consideration, and I present it in another place.

In order to comment thereon, I number the items of criticism and remark, and find there are twelve. But I shall first state the matters upon which there is a general agreement, for only in this way can we approach our differences from the same point of view and hope to remove or throw light upon them. Therefore, as the supremacy of science and truth upon which there is likely to be unanimity is the 12th item, let us begin there.

12. He says: “The highest authority in matters religious ought to be the truth,” etc., and *that* we ought to search for by “the most vigorous method that science places at our disposal.” Prof. Haeckel and we all stand with Dr. Carus as the advocate of truth in religion. At last illusion, delusion, nervous disease and falsehood must leave their old, and to many their “sacred” home.

11. His next position is equally solid—"recognition of science as the appropriate method of determining truth." Here we find that "the appropriate method" is the one all are willing to take. Thus we are united at the start upon our main *object* and *method*—truth and science, and these are our major premises and watchwords. We must stand firmly together for these; then nothing can seriously disunite us.

10 & 9. For instance, what real difference can there be about the next two items? We certainly all gladly recognize that "all spirits of progress" are "kindred," and that any foundation of their "faith" or belief "must depend much upon the occasion and purpose for which it is made." For instance, these very Theses were sent to congresses of miscellaneous "Freethinkers;" they would certainly and properly have been worded differently if written for the readers of the *Monist*, and such readers must be advised "to allow" accordingly. To them a simple statement of "principles" and correlative laws and conclusions might have been preferable. But, as it was, facts, applications and results seem proper enough to Prof. Haeckel and many others when practically addressing the world with its many uninformed people, even in civilized countries.

There is the best of reasons to believe that a revision of some of the articles of the Theses in the direction intimated by Dr. Carus, and even further as to the use of the word "religion" and the separation of the State from all matters relating to it, would be pleasing to most *free* people in America. Nor is there any reason to believe that Prof. Haeckel would object. He states in substance that these Theses are tentative and no iron-bound creed, and must be adapted to the various conditions of various countries and peoples. In doing this, no one could be more helpful than the sincere, whole-souled and genial man—the Professor himself—whom his friends report (and his latest portrait shows) him to be. [See Feb. *Open Court*.]

8. The next point is, that "a confession of faith ought to be positive and not predominantly negative." True, "in order to destroy, you must replace;" and that by processes of growth and education rather than by violent denunciation or mechanical demolition. But as all agree, "circumstances alter cases." These Theses were written primarily for the European situation—a practical state of war—and to be read at Rome and Paris first; and it may be that the "mild-mannered" Professor was right in borrowing, for the time, the pen of Luther, and in indicating pretty clearly what it was that had to be replaced. Would Dr. Carus in his place have been so mild? I doubt it very much; but he is just the one to help temper the "predominantly negative" to the positive, which is also abundant in the Theses, and make that predominant in our more fortunate land of peace.

7. The next objection is, that Haeckel "emphasizes the one-sided view of the naturalist against the traditional conservatism of the churches," and so he appears as an enemy to them. There are many readers of Dr. Carus' many very able and instructive works, all bearing more or less against the said "traditional conservatism," who will feel that he is reflecting upon himself, as well as the Professor. Have we not all learned from *truth* that truth is inevitably "one-sided" and affirmative, and that traditional church-conservatism was necessarily based upon childish illusions, and are now condemned by the truth? Where the difference is only one of tone and emphasis, we are willing that the "mildest-mannered" of the two give both for peaceful America and its progressive churches.

6. We come now to another "mistake": "He [Haeckel] speaks of divine revelation as being based either upon lack of clearness or intentional fraud, a theory long since discarded by historians and investigators." But here the Doctor seems to make the "mistake" of identifying the lack of clearness and fraud only or necessarily with any theory of "rationalists of the eighteenth century," which

he says has been discarded. What troubles the Professor and the rest of us is the abundant fraud and lack of clearness which still remains as the disgrace and source of the evils of the present century. The object of these Theses is, in short, to remove these by an education and culture based upon science and humanity—"the Whole, the True, the Good, and the Beautiful." If the "ascent of man" can be achieved in any better way, we look to the Doctor for the prescription. It is another misapprehension to suppose that the Professor disregards "evolution in religion" or the "history of science." These Theses and the whole life and works of the man are so alive with this law, purpose and sentiment, that not a word is needed but to report them.

3, 4 & 5. We next have three supposed-scientific objections or limitations which are easily disposed of in their inverse order: 5. "The oneness of nature limited to biology and physics," says the Doctor. This is another misapprehension. "*Man* and all that he can do, think or feel," is to the Professor an "art and part" of nature, as it was to Shakespeare and Goethe; and such is the "culture" of monism prescribed in these Theses, transforming the whole universe into the True and the Beautiful. Yet all this is nature itself—*its* soul coming to consciousness in *such* men as its organs.

4. The next objection is to "the treatment of the origin of man as being descended from the ape;" and the Doctor adds: "Presumably we agree as to facts, but we differ as to the propriety" etc. Certainly; but the explanation clears it up at once: With the Professor and many others "the ape" is a short way of saying "anthropoids." That there is no essential difference "as to facts," is shown by the Doctor's own article on "Primitive Man" and his nativity in the January number of the *Open Court*, practically coming to (and beautifully illustrating) the same conclusion.

3. The next exception is to Prof. Haeckel's "doctrine

of determinism, which excludes the doctrine of free will." The Doctor says in a foot-note: "Will is free whenever it can act according to its own nature." Certainly, as to its nature! But then comes the Professor and says that in the "oneness of nature" every bit of "its nature" is determined by the universal objective law of correlation which makes the universe *one*—and there is no escape. (See my article on the two "Human Immortalities" in the February *Open Court* (p. 95) on this question.

2. Next comes the charge of error, in that the Professor confounds the scientific philosophy of Kant's apriorism "with the metaphysical systems of many of his interpreters and followers." The Doctor has elsewhere labored well on this subject, and may have saved Kant from these interpreters and followers, but has he really saved Kant from himself? Can anyone do it? The Professor, like Goethe, thinks not, and advises us to drop the subject and to rely upon the facts and law of evolution as to the origin of our thoughts and everything else—sound advice.

1, 9 and last. We now come to the objection that these Theses are "so [too] contentious." As long as there are two sides to any question there must be contention. But whether it is excessive depends upon the circumstances and their urgency, as shown above, but more than all on the object and result expected or sought. Here, at last, we meet the Doctor's real objection. He doubts, and does not say that "the time has come for monists to rally under the flag of a common confession of faith" (9), and to "form a great monistic [scientific] alliance" (1).

Had he come to this conclusion, it seems as though all these twelve objections would have vanished like leaves in a storm, or never have been heard of. This doubt is a sort of "present conclusion" only, and may not be permanent. Each must determine such questions for himself, and who may say that the Doctor is wrong? It is evident that he and his publications have worked themselves into a very peculiar, responsible and useful position

in the world of serious American thought and evolution. It may be best for him to "flock by himself." There is an element in the churches, and out of them, which he can reach as no more decisive iconoclast can, and he may be needed there. The church may never form the "temple of Humanity and Truth," but in the future which is evolving from the present, Goethe found it transformed into a beautiful reminiscent altar in that temple. See his *Märchen*. Who in our country will be the architects of that transformation? Who will hold an "open court" between the evolutionists within the churches and those without, if Paul Carus is not there?

But to us who are without and never can be otherwise, the voice of the great American soul-emancipator, Robert G. Ingersoll, rings clear from his last *Beacon*: "Will there ever be a better time than now to push this movement? Can any other one thing be done that will so awaken interest in the cause of rational thought and rational righteousness?"

[In response to Prof. Wakeman's request I print below the entire article which is the text of the foregoing comments, from copy furnished by him for the purpose.—ED.]

From THE MONIST of January, 1906.

HAECKEL'S THESES FOR A MONISTIC ALLIANCE.*

Professor Haeckel has written a series of theses which are intended as a confession of faith for all those who would embrace a scientific world-conception, and take a firm stand on monism as contrasted with the traditional dualism of dogmatic Christianity and kindred religions of the past. He thinks that the time has come for all monists to form a great monistic alliance, and these articles

* Prof. Ernst Haeckel's confession of faith, entitled *A Universal Monistic Alliance: Theses for the Organization of Monism*, was presented before the International Congress of Freethinkers at St. Louis, Mo. Published by THE HUMANITARIAN REVIEW Office, 852 E. Lee st., Los Angeles, Cal. [Pamphlet, price 6c.]

are intended to serve as the standard around which they should rally. [1] Unfortunately the theses are so contentious that they must be irritating to the large masses who, though they are willing to follow science wherever it may lead, have not yet renounced their allegiance to the old religious ideals; and though willing to discard any errors of dogma or tradition, do not propose to surrender whatever good there is in religion.

[2] It is further unfortunate that the formulation of the outlines of the scientific world-conception is rather slovenly and made without due precaution. For instance, the term *a priori* is introduced and expressly referred to Kant. Apriorism, as well as all assertions of metaphysics, is rejected, and Kant's name is put in parentheses to leave no doubt as to whose philosophy is meant. This is done in spite of the fact that Prof. Haeckel is very familiar with Kant's philosophy, to which he devotes a special chapter in one of his larger works. He should have borne in mind that Kant's doctrine of the *a priori* is quite in keeping with a scientific philosophy in the most rigorous sense of the word, and that Kant's metaphysics should not be confounded with the metaphysical systems of many of his interpreters and followers.

[3] In a similar way I take exception to his doctrine of determinism, which excludes the possibility of free will. [4] I object to his treatment of the origin of man as being descended from the ape. Presumably we agree as to facts, but we differ as to the propriety of the mode of presenting them. [5] I am further not satisfied in having the oneness of nature limited to biology and physics, as if the realm built up by man (who with all his wealth of moral ideals and scientific attainments is simply characterized as a social *animal*) were a mere and insignificant variation of biological phenomena.

[6] But in addition to the carelessness with which these thirty theses have been drawn up, Prof. Haeckel commits another mistake almost more grievous. He speaks of di-

vine revelation as being based either upon lack of clearness or intentional fraud, a theory much in vogue among the rationalists of the eighteenth century but long since discarded by historians and investigators. He has not as yet learned to apply the theory of evolution to the domain of religion and the history of science. He appears to be unmindful of the fact that ideas pass through definite phases of growth, and that some errors are inevitable because natural, and that these errors contain a truth which has to be sifted from preliminary formulations by a slow process of maturation. The mythology and dogmatism of the earlier stages of our religious development are not so much errors, let alone frauds, as transitory phases, in the same way that flowers and the unripe state of fruit are essential steps in the preparation of the seed. Prof. Haeckel ought to be the last man to disregard the evolutionary phase in both religion and science; and knowing well that evolution is the dominant law of life, he ought to have shown more consideration of and love for the past, which is preparatory of the present and the future. If he had done so he would have seen in the churches more that is good, and would have endeavored to advance the essential and purify it of unessential and transitory elements.

[7] Having stated our general criticism of Haeckel's theses, there is scarcely any need of entering into further details and pointing out how mistaken he is in emphasizing the one-sided view of the naturalist against the traditional conservatism of the churches. Thus he appears as an enemy to the existing churches instead of rejoicing at their higher development into a new and truer interpretation of their dogmas, and, though perhaps without meaning it, he introduces into the scientific atmosphere of those of his followers who accept the results of science rather than its methods, a spirit of iconoclasm which if it became dominant among Liberals would be lamentable in the highest degree.

[8] A confession of faith ought to be positive and not predominantly negative. It ought to state what is, or is to be, believed and not to reject the belief of others, unless in very general terms and without entering into details. Prof. Haeckel might as well have added to his denunciation of Christianity a condemnation of the faith of fetish worshipers in the darkest part of Africa, or the superstitions that still prevail in the temples of the Celestial Empire, or especially all modern aberrations of New Thought, Christian Science and Freethought, for there are quite a number of wild theories which parade under this name and associate unhesitatingly with Haeckel's friends the Freethinkers. [9] If the time has come for monists to rally under the flag of a common confession of faith, let it be simple and to the point—a statement of a few sentences, which casts no slur on either dualism or pluralism, and leaves the consequences to be drawn by others from its own principles.

[10] The formulation of a confession of faith, be it for monists, freethinkers, rationalists, or any kindred spirits of progress, depends very much upon the occasion and purpose for which it is to be made; but whatever circumstances may lead to it, it seems to me always preferable that it be limited to a statement of principles, and that it exclude special results of investigation as much as possible.

[11] There is one point on which monists of every stripe and color can unite, and this is the recognition of science as the appropriate method of determining truth. [12] The highest authority in matters religious ought to be the truth, and we deem it our duty to search for the truth with the most rigorous method that science places at our disposal.

P. C.

Written for "The Humanitarian Review."

RISE AND FALL OF RELIGIOUS SYSTEMS.

BY JUDGE PARISH B. LADD.

ETERNAL change is inherent in every atom and movement in the universe. Religious systems, with no widely-marked differences, have existed from the remotest antiquity (all claimed to be of divine origin, all born to die, most of the great ones now dead and gone,) and have left their footprints on the sands of time. From these tracks we read the history of the religious systems from their childhood in their ascent to and descent from the meridian of their lives, and in sadness see their but dimly-marked last resting place.

Death, or loss of conscious existence in the rythm of eternal change, is always saddening. While our tears may moisten the sod on the grave of the departed, cold nature heeds not, nor does she put forth a helping hand to stay the tide of fate.

No animal except man was ever so blind to the potentiality of nature as to possess a religion. Man attempts to look beyond nature in search of the unknown and the unknowable; he draws on his imagination and searches the elements around him for a first cause—a cause which science has never been able to discover. In his blindness and fear he created a vast pantheon of divinities, located them above and around him, and gave them his own form and attributes.

The numerous religions of the past have been substantially the same, differing only as the environments differ.

All of the religious systems of today are but slight modifications of older ones which have come down to our time by inheritance. Mormonism, which is now making quite a rapid growth among ignorant people, is only a bud of Christianity. All religions in their infancy drew their support from the lowest element around them, but when they became formidable, so as to be used in business, they drew into their ranks a more respectable element which catered to their whims, and then government stepped in to protect in order to control them. In ancient Rome the pagans were protected by government and encouraged by even some of the philosophers. But in Rome as elsewhere the time came when all men of ability ceased to tolerate the prevailing superstition, and then began a decline. At this epoch a new superstition—or the old one under a new name, Christianity—made its appearance.

While the more ignorant for a time held on to the old, with its numerous gods, the new name was presented to them in the same old pagan garments, and was made to so closely resemble the old that the proletaire were induced to accept Christianity with its three gods and numerous saints as their old system slightly modified. Thus paganism was transferred over to Christianity with hardly a murmur, or even a knowledge of the transit.

All religions are founded on priesthood; priesthood as a rule is brainless, and the cleric feeds his flock on slops; slops don't make brains, and hence Christians are not thinkers. Among the clerics some are born with brains, but as soon as such begin to apply their reason, they get out of the mud; or, if over hungry, they continue to feed at the clerical crib as free thinkers in disguise, and soon learn to hide their real opinions under the debris of ambiguous words. In time they substitute allegory for the truth; this worn threadbare, they resort to explanation, and attempt to prove that the plain words of their Bible do not mean what they say. Then comes a process of readjustment—an attempt to harmonize their religion

with science and common sense. In this field, all intelligent Protestant clergymen are now at work. With them hell as a place and the devil as a personal being never existed; once used to frighten the credulous, they are no longer tenable. And with this class, the once all-powerful Jehovah, as a man, has ceased to exist—the spirit of the universe has taken his place, or as some have it, God and physical nature are one. As to the second person of the trinity, his reality is fading—a myth is taking his place; and as to the third person, he was never other than the wind or breath out of the nostrils of Jehovah. Such is the present status of Christianity—an old worn-out superstition; shorn of its diablo and his sanitarium, there is nothing left as a terror to drive into the fold any but simpletons of the lowest order.

Nature, in her onward course, is no respecter of creeds; sooner or later all must die. The representatives of all the creeds are making the most strenuous efforts to keep the ship afloat—never before so many missionaries, so many Bibles printed, and so many novel efforts to attract attention and drum up recruits, as now.

This bustle and stir is taken by many to augur a revival of old-time religious life; but in truth, it is but the death struggle of departing superstition. The evidence of decay is everywhere apparent: our libraries are full of scientific works, histories of dead religions and the crimes, falsehoods and errors upon which Christianity has been built. Our colleges and other high schools are turning out scores of students comparatively free from the trammels of superstition. In short, the living world has outgrown the stupidity of Christianity.

Alameda, Cal.

Die when I may, I want it said of me by those who know me best, that I always plucked a thistle and planted a flower, where I thought a flower would grow.—*Lincoln.*

Written for "The Humanitarian Review."

ANNULAR EVOLUTION OF THE EARTH.

BY ESTELLA BACHMAN.

TRUTH.

ON the front cover of a popular magazine appeared not long since, the following statement: "The keynote of the world's progress . . . will be 'Truth.' Men and women have come to recognize that to make progress means a free mind steadfast for facts instead of tradition. In proportion as they have learned to work with untrammelled brain, there has been progress in every department of life—in science, in government, in education, in literature. Those who would achieve must stand with open minds ready to receive the truth."

If that statement is correct, and assuredly I hope it is, then it is time to call attention to the facts in regard to the original "Truth," a knowledge of which will go far to clear away the mists of tradition, and thus open the road to rapid progress in many lines—aye, in every line of thought, and study, and work.

To understand the origin of truth we must go back, in mind, to a long lost and wholly forgotten environment—to the physical environment in which our primitive ancestors lived on this earth. To understand that environment we must first consider a number of facts involved in a discovery made some thirty years ago by Isaac Newton Vail. This discovery was that the earth once had

AN ANNULAR OR RING SYSTEM

such as, in different stages, is now seen about the planets Saturn and Jupiter. This discovery first came to Prof. Vail, then a young college teacher of geology, as a good

working hypothesis; and more than thirty years of careful investigation and research in the field and in the study, has enabled him to accumulate such a mass of evidence, on many lines and from world-wide sources, as must convince every "untrammelled brain" of the truth of his discovery, whenever such brains are allowed by their owners to weigh and sift the evidence and give it the thorough scientific examination that its importance demands.

BRIEFLY OUTLINED

Professor Vail's discovery takes us back to a starting point on which all physicists agree: the time when this world was a molten, fiery mass, whirling in space. The inveterate heat of such a tremendous furnace must have sent aloft every particle of matter that could be vaporized or sublimed, and that matter must have been kept aloft while the heat continued to be the stronger force. In order to remain aloft, the vapors from our burning world had to revolve about it, and, in obedience to nature's invariable trend, must have been thrown into rings or bands about the equator of the revolving mass. During the unknown time in which the center was still too hot for even the inner rings to fall back and remain upon the nucleus of the world-to-be, the whole mass of vaporized and sublimed mineral and metallic matter was obedient to the force of gravity, and so became assorted with the heavier or least easily vaporized minerals and metals in the inner rings, the lighter or more easily vaporized ascending to and remaining in the outer rings. Hence we here see why gold, one of the heaviest of metals and yet one of the most easily vaporized, is now found in the super-crust, and even on the actual surface of the earth.

Once the mind is "ready to receive the truth," it cannot fail to feel surprise that any geologist should ever have supposed that all the vapors sent up from a molten

globe should have returned during one age—that is, before the close of the Archæan; for in that case there would have been but a mass of heterogeneous materials, which no known physical forces could have sorted into the distinct and orderly geological column our dictionaries and geological text-books illustrate.

When the molten mass was sufficiently cool for returning materials to remain upon it, the work of

WORLD BUILDING

began by the innermost rings falling back and forming the world-wide foundation rocks of the geological strata. Rings revolving about the earth revolved independently, as can be seen today by studying Jupiter and Saturn, and could return only by falling back into the earth's atmosphere in a broad band about the equator and then declining toward the poles, where the centrifugal force is absent. In fact the centripetal force becomes all-powerful about the regions of the arctic circles. So a ring descending about the equator and kept from falling there by the centrifugal force exerted, as well as by its own rapid revolution, would gradually fall in a revolving mass toward the polar circles, thus forming a canopy or covering of aqueous, mineral and metallic matter as a sort of watery shell about the earth. Such a canopy would continue to revolve for an unknown time and finally fall as measureless

AVALANCHES OF SNOW, MINERALS AND METALS

about the arctic and antarctic circles. Just as some years ago astronomers saw masses fall in at the poles of the planet Jupiter. What one ring had to do in obedience to the immutable trend of nature, all had to do.

A falling canopy meant glacial conditions (and such snow-falls were all-competent to produce all the glacial epochs this world has ever known); then another ring descended and spread over the desolate world as a sort of hot-house roof, causing the sudden melting away of glaciers, and as a consequence "floods vast beyond con-

conception raged in ten thousand valleys," to be succeeded by the reign of the quiet canopy as it revolved slowly through unmeasured time to its doom. This hot-house roof produced a world of abounding life, when life came, and semi-tropic conditions almost to the very poles. Suddenly, "as with the cold of a winter night," another canopy mass came down, and we have

THE MAMMOTH FOUND IN GLACIER ICE

with uneaten food in its mouth, to attest the awful speed with which a world teeming with plant and animal life was buried in measureless reaches of snow.

Since the force of gravity worked then as now, it followed that the outermost rings must have been least mineral and metallic and proportionately more aqueous than the rest. The geological evidence, as well as all ancient writings of every sort, prove conclusively that persons came upon the earth before the close of canopy times, and that human eyes saw at least two canopies reign and fall. These last remnants of the earth's annular system made

AN EDEN WORLD

for primitive persons; and these primitive persons were neither savages nor half apes. All the evidence goes to show that they were children, with a child's capacity and a child's ignorance. The hot-house roof, the vapor canopy, under which they lived and grew to maturity, controlled the power of the sun so that life was necessarily long and growth to maturity exceedingly slow, so that these primitive children had a long period of years in which to develop the powers that children of today must attain in weeks or months. During the "Golden Age," to which almost all peoples look back, life was easy and danger was absent; and through the long years of slow growth there was time for the reception and development of impressions which gained so firm a hold on the intelligence of the race that we still show them forth in our thoughts and acts today.

To fully understand the environment of these primitive persons we must try to imagine ourselves on the under side of a canopy of dark and light bands, and ever changing forms, such as Jupiter's, the varying appearance of which are so puzzling to astronomers today. Looking up from the inner side we should see a watery heaven, the *shamayim* or "there waters," or "shining waters," of Genesis. This heaven of aqueous vapors revolved about the earth at first with a movement faster than that of the earth itself. As the sun poured its light and heat into the vapor mass the light was diffused throughout; so there could be no true night under canopy conditions. Probably that explains why Dr. Schliemann could find no lamps in the earliest cities at Mycenae or Troy. The night, as we call it, of that older time, must have been simply a more shaded day. If we can imagine the most glorious sunsets and sunrises we have ever seen multiplied a million-fold, we may get some conception of the glories of form and color which the eyes of primitive persons saw in their

EPHEMERAL HEAVENS.

Canopies being made up of bands, belts, lines, and being constantly in rapid motion, presented innumerable and ever-varying, ever-repeated scenes to the adoring eyes of persons all over the globe, who looked upon this world-controlling water-heaven as

A GOD OR GODS TO BE WORSHIPED.

As nothing but the ordinary clouds of the atmosphere could float in the heavens beyond the regions of the arctic and antarctic circles, it followed, in all times of canopy quietude—when a canopy in its most perfect stage covered the earth for unknown time—that there must have been openings at the north and south poles. In the north polar opening, by all observers in the northern hemisphere, was seen a bit of the true heaven—the blue sky. This was seen to be ever the same, an enduring rock amid the wild whirl of ephemeral forms. *This true sky was*

original truth:* permanent, changeless, eternal, everlasting, without variableness or shadow of turning. The "shadow of turning" was seen each night (as we would say) during canopy times, when the sun was in the underworld and the shadow of the earth was thrown back on the bright canopy in the shape of a truncated cone or pyramid—and we have it memorialized to this day in pyramid and mound in many parts of the earth.

PRIMITIVE PERSONS

had no idea of abstract terms. All words were taught them by visible objects, and in these teachings a most important part was played by the polar opening in the north, for, while the whole vapor heaven served as the first kindergarten book of pictured object lessons, the congregated glories in the northern sky, in and about the polar opening—the place of assembled arcs or arches, and therefore "arctic"—was the supreme teacher. There was spoken the word of Deity, direct from the mouth of Deity.* The Word was visible manifestations of power,* seen by all persons, interpreted into speech and imitated in action by the wise of that day. Every variation in the innumerable scenes said something to persons on earth; and the scenes, constantly repeated in the inexorable trend of nature's movement, became so firmly fixed in the mind of the human race that we show the effects of its teaching even now in this 20th century of the Christian era.

In order that a canopy should fall at the poles, it must in time part at the equator and begin its final decline north and south. This parting gave other views of the truth*—the pure sky, the true heaven—and, in the many rifts and breeches to which a canopy was subject during the ages of its slow decline, still other glimpses of the

* These statements form queer metaphysical settings in a supposed-to-be logical presentation of a scientific "discovery." The "blue sky" may be called a symbol of truth but is no more truth *per se* than is a black cloud.—ED.

truth were obtained, and gradually it was seen that there was a power higher than the ephemeral heavens, now recognized as passing away. This power had its strongest and most marvelous manifestations in the north polar heavens as seen by persons north of the equator. There, as the vapors gathered and heaped themselves about the Well of Wisdom (for original wisdom was the outer universe), was seen mountain piled on mountain; there was Mount Helicon, the helix of the world, the pivot on which the celestial world visibly turned; there was the Hebrew Mount of Congregation "in the sides of the North;" there was Mount Olympus and the golden Mount Meru. Though this polar hole was a circular opening in the revolving vapors, to an observer in the latitude of Southern Europe the shape was nearly that of a horse-shoe or inverted cone—an "inverted mountain." As the brilliant light of the sun poured in and about the opening,

THE CHROMATIC GLORIES OF THE SCENE

were beyond description. There was the seat of the Judge; there the regent of Deity had his palaces and temples; there was the holy place (an actual hole), and beyond was the "holy of holies;" there was located the Shiloh of Rest, the Nirvana to which all canopy forms that kept up the orderly march had to go—the ending place. Small wonder that the ancients should have left us

THE MARVELOUS RECORDS AND EXAMPLES

of their work (such as are now being found in many lands by archæologists) when we once realize, even in small measure, what a wonderfully accurate and patient teacher they had. Through the long centuries, and with long individual lives in which to learn, possessed of the faculty of imitation—still the strongest faculty through childhood—what marvel that all persons on earth should have learned to copy the celestial patterns? Working as children work when they do a thing for pure love of self-expression, for the pleasure of action and accomplishment,

and with patterns in endless variety and constantly repeated, they had ample opportunity and every incentive to learn thoroughly and well. As in the minds of primitive persons everything that moved had life, so the ever-moving, ever-doing canopy was a living thing—a world of living beings; and the story of their lives and actions, as told by their pupils on earth, has come down to us on

MONUMENTS, PAPYRUS, CLAY TABLETS,

seal rings, golden ornaments, and in an endless variety of other ways—as well as in all ancient literature that has come down by word of mouth and is still being passed along as folk-lore in remote nooks and corners.

Pasadena, Cal., March 10, 1906.

[*To be concluded in the REVIEW for May.*]

THE IMMORTAL ONES.

[SELECTED.]

Say not they die, those martyr souls
Whose lives are winged with purpose fine;
Who leave us, pointing to the goals,
Who learn to conquer and resign.

Such cannot die; they vanquish time,
And fill the world with growing light,
Making the human life sublime
With memories of their sacred might.

They cannot die whose lives are part
Of that great life which is to be;
Whose hearts beat with the world's great heart,
And throb with its high destiny.

—Anon.

EDITOR'S EXCHANGE TABLE.

OPTIMISTIC.

The Nation [U. S. A.] will march on under the glorious banner of freedom; freedom from king, pope and bishop, and from aristocracy and priesthood. There are some political and social inequalities which cause trouble, resulting in struggles for supremacy. But these things work themselves out after awhile, in accordance with the fundamental principles of our government, if, in the meantime, we can keep the clutches of the priests off from our National Constitution.—Judge Waite in the *Liberal Review* for March.

THE BRAIN THINKS.

Surely it is no rash statement to say that the brain itself thinks, and, as a material organ, is conscious that it thinks, and especially when we know that thought emanates from the brain. And to admit this even as a possibility is to do away with the necessity for either a spiritual thinker or any so-called immaterial agency in the production of thought, or in the production of that wonder of wonders, self-consciousness.—EDITOR MAPLE in the March *Ingersoll Mem. Beaucon*.

BELIEF IN A FUTURE LIFE.

Do you really think that happiness depends upon a belief in a future life? or that none can be happy who have no such belief? Let me ask you to give your opinion as to the happiest period in your own life. Was it not childhood, without one thought and no pretended knowledge of a future life? Or was it youth, before the cares of life came to trouble you? Or was it your vigorous manhood, when employment kept you from idle spec-

ulation? Or was it your home life with wife and children, when the effort to promote their welfare was almost your sole delight? Or was it when you joined the church, when all sorts of theological doubts and difficulties as to "God" and "hell," etc., fell like a pall upon your brightest hours? —EDITOR ELLIS in *Secular Thought* of March 3d.

FOSTER AND FRENZIED ORTHODOXY.

What a stir Prof. Foster's little book has already made among Chicago's bullet-headed orthodox preachers, and it is not even a book yet—it is not off the press. If Prof. Foster is wrong in his hypotheses—if the miracles are all true, if the observers in the Bible times were more accurate, more scientific and more to be depended upon than observers today, all that will be developed by free action and interaction of ideas. One would think that these preachers have their suspicions that the scheme of Christianity is full of faults and blow-holes which it is to their interest to maintain, for surely, knowing how we have ascertained truth in the past, they should be unafraid of anything Prof. Foster might write. But they do not seem to be even willing to let the world compare his folly with their wisdom, his shallowness with their depth, his dullness with their brilliancy.—EDITOR SERCOMBE in the *To-Morrow Magazine* for March.

RATIONALISTIC PRAPAGANDA.

The American News Company has accepted the *Culturist* and will place it on all the prominent news stands in the country. It must be a matter of rejoicing and congratulation to all Liberals that at last they are represented on the news-stands and trains by a first-class Liberal journal. This is not saying anything against any of our other Liberal publications. The *Truth Seeker* ought to have been thus placed before the public years ago. It is a great paper, and the cause has suffered because it has

failed to reach the unconverted. The same is true of *The Searchlight*, the *Liberal Review* and THE HUMANITARIAN REVIEW. They are all great monthlies, ably edited and worthy of a place beside the best magazines in the country, and Hurt will have to hustle to get ahead of them in quality and merit. No cause will grow unless it makes converts, and the prime object of each paper should be to reach the unconverted. This requires the hearty support of the converted. Each paper must have its coterie of the faithful who will stand steadfast and give of their brains and of their pockets. Now that Hurt has broken the ice and has gotten on the news-stands, let others profit by his example and do the same. Let the friends of the editors of the other monthlies come nobly to their support.—Dr. J. B. Wilson in the *Blue Grass Blade*.

CATCHING AT STRAWS.

The preachers are simply in a bad way. Everything has gone against them, and the people are fast realizing the fact. Having no ground for their faith in science, history, philosophy or criticism, they are trusting now to popular ignorance to believe anything they may say, but the general diffusion of knowledge among the masses is fast depriving them of that, and they are desperate. Like drowning men, they are catching at straws, and this is one of them.—EDITOR SHAW in the March *Searchlight*.

NO ETHICS IN THE "KOSMIC ORDER."

If I am allowed to use my reason in support of the theory that the originator of the "kosmic order" is a good and benevolent Being, from the good and beautiful things I see around me, I must equally be allowed to use it in support of the opposite theory, that he is bad and malevolent, from the evil and hideous things which I see around me; and it seems to me that the latter contention, for all human reason can say, is quite as strong as the

former. It is patent that horrors are enacted in this "kosmos" every day and every hour which no good man, having the power to prevent them, would allow to exist for a single moment. It seems clear from this, not that all ethical discussion is futile, but that all discussion about the nature of Deity, or, what is much the same thing, the moral nature of the "kosmos," is futile, and that we are unable to say whether the "kosmic order" is a mistake or not. For myself, I own that my sympathies are with the old Omar, when he says:

Ah, Love! could thou and I with Fate conspire
To grasp this sorry scheme of Things entire,
Would we not shatter it to bits—and then
Re-mould it nearer to the Heart's Desire?

I cannot, therefore, acknowledge the cogency of any argument based on the assumption that the "kosmic order" cannot be a mistake. I only know (or, at least, assume) that it *exists*, and that we have to try to make the best of it.—George Greenwood, M.P., in *The Humanitarian*.

RELICS OF SUN WORSHIP.

In a series of interesting articles which have appeared in *Nature*, Sir Norman Lockyer has shown that Stonehenge [in England] was an . . . arrangement for determining the summer solstice. Built about 1680 B.C., the avenue of Stonehenge was a sight-line pointing to the rising sun on the day of the summer solstice. As the sun rose the light flashed along the avenue to the inner building, where the watcher was waiting its advent. The great and massive temples of Karnak and Amen-Ra [in Egypt], as the same astronomer has shown, were erected for a similar purpose. In this case a beam of light from the setting sun flashed along a darkened passage 500 yards [over a quarter of a mile] long into the Holy of Holies. Here the priest was waiting to fulfill the rites of the Manifestations of Ra. The ancient British festi-

vals were celebrated by the lighting of fires by the populace, and there seems to have been a similar custom in Florence, of which traces still remain. The chief attraction to the modern Florentine on Midsummer Day is the great display of fireworks. This is thought to be simply the relics of the "St. John's Fires" kindled in former times to celebrate the summer solstice. On Midsummer Day the Florentines flock to the cathedral to celebrate the festival of St. Giovanni [St. John], and the great dome is illuminated in the evening.—A.V. in *Agnostic Journal*.

THE GOOD TIME COMING.

If Rationalism could have spread among the various peoples of the earth thousands of years ago, the world today would be an Eden of happiness far grander and more beautiful than the fabled Eden of old; and when the race does finally learn, as surely it will, that heaven and hell are not localities, but states of the human mind, the good time sung by ancient bards, and longed for by the good and the great of all ages, will overspread the earth, and the hateful priesthood and their degrading religions will find an everlasting grave in the vast cemetery of the past.—Dr. T. J. Bowles in *Suggestion* for March.

BABYLONIAN INFLUENCE.

There was a time when nearly all Christendom believed that religion and morality in their purest forms radiated throughout the world from ancient Israel. But now, alas for those who bow in lowly reverence before those Jewish sacred books, that pleasant dream has been dispelled by the study of comparative religion, and by the labors of archæologists in Eastern lands. And so we have the Rev. H. T. Hooper, in a paper on "The Old Testament and Babylon," which appears in the *London Quarterly Review*, confessing that "it was the Babylonian who influenced the Hebrew, and not the Hebrew the

Babylonian." Babylon, he says, prepared the way for the Jewish lawgiver, psalmists, and prophets, and he will not deny to the Babylonians the divine inspiration and guidance which are claimed for the Hebrews.—*London Literary Guide*.

REAL INFIDELITY.

The only real infidelity is that of an evil life. Honest belief, no matter how greatly it differs from the beliefs of our fathers, is never infidelity, but dishonest thinking and acting is always infidelity. To be false to a high ideal, to grovel when you ought to soar, to unmake yourself by immoralities when you ought to keep your soul clean and pure, to be mean when you ought to be noble—these constitute an infidelity which is to be abhorred at all times. He who lives truly is no infidel, whatever his creed may be. He who lives on a low level, with a vision of higher things before him, is an infidel though his creed be "orthodox" to the core.—*The Unionist* for February.

"LISEZ LA BIBLE."

Under the above caption, which means, "Read the Bible," *La Pensee*, of Brussels, Belgium, publishes the following: "It is the duty of all Freethinkers, especially those who intend to devote themselves to propaganda work, to be well acquainted with the work that forms the basis of their adversaries' belief. The study of the Bible is an obligation." *La Pensee* then proceeds to give its readers information about where they may get this book, what it will cost, and other details. The only versions easily accessible to Frenchmen are the Protestant translations of Martin and Ostervald, both of which are in good modern French. . . . French Protestants and Catholics will probably be not a little astonished to see such advice in a radical Agnostic publication. The more they think over what it means, the less they will like it. For

it implies a strong conviction on the part of *La Pensee* that reading the Bible by adult thinkers is not going to have the effect of converting them to Christianity but the reverse. . . . The average Freethinker in this country, especially if he is of the aggressive type, owns a Bible, and not infrequently he knows more about it than the average Christian.—F. W. M. in the N. Y. *Truth Seeker*.

IMPORTANT ARTICLES.

The articles cited below are such as I find in current publications and which I deem of importance and special interest to that class of intelligent thinkers who read the HUMANITARIAN REVIEW. Order from the office of the publication referred to, remitting the price quoted.

"The Problem of Consciousness and Its Solution," by Hermann Wettstein, with editorial comment—"Is Mind an 'Element' of Matter?" "What Is It that Thinks?" by W. H. Maple. *The Beacon* (March), 78 La Salle st., Chicago, Ill. Price 5c.

"'God,' the Soul, and Immortality. An Open Letter to Prof. MacBride, of McGill University, Montreal." By Editor J. S. Ellis. *Secular Thought* (of March 3), 185½ Queen st., Toronto, Can. 10c. (An elaborate discussion.)

"Nature's God;" by D. B. Stedman. "Sermon;" by C. B. Waite. "The Penalty of Forgetting Thomas Paine;" by T. B. Wakeman. *Liberal Review* (March), 140 Dearborn st., Chicago, Ill. 10c.

"A Review of 'Some Thoughts on the Incarnation';" by J. M. Anderson. "A Clerical Surprise;" criticism of a preachers objections to the theory of human evolution; able editorial. *The Searchlight* (March), Waco, Tex. 10c.

"Thomas Paine." Address before the Society of Anthropology, Chicago; by Dr. Juliet H. Severance. *To-Morrow* (March), 2238 Calumet ave., Chicago. 10c.

"Annular Evolution;" by Prof. Isaac Newton Vail. Serially in *The Equitist*, Sta. A. Pasadena, Cal. Single copy 5c; one year, \$1.00. "A General Statement of the Problem," in Nos. 1 & 2; "The Canopy Phase," in No. 3.

"Franklin and Plato;" by C. M. Walsh, with a very fine portrait of Franklin. "Babel and Bible;" by Friedrich Delitzsch. Third and last lecture; illustrated. First installment; to be concluded in a future issue. "Gems of Buddhist Poetry;" selected from the *Dhammapada*, *Sutta Nipata* and other Buddhist Scriptures, and "done into English verse," by the Editor. *The Open Court* (March), 1322 Wabash ave., Chicago, Ill. 10c.; yearly, \$1.

"Charles Watts," by Saladin. A quite complete but concise biographical sketch of the late noted English Secularist and Rationalist by one long intimately associated with him. *Agnostic Journal* (Feb. 24), 41 Farringdon st., London, E.C., England. Price, twopence (4c).

"Did Thomas Paine Recant?" By John E. Remsburg. Published serially, beginning Feb. 24th and continuing four weeks. "The Inquisition: Its Instruments of Torture and its Awful Horrors;" by W. A. Croffut. A lecture before the Washington Secular League. *The Truth Seeker* (March 17), 62 Vesey st., New York. 7c. per copy.

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Vol. IV. LOS ANGELES, APRIL, 1906. No. 4.

EDITORIAL DEPARTMENT.

MY MOCKING-BIRD.

THE REVIEW office is in a room in my cottage, about four miles from the center of the city, yet in quite a busi-section of it, and near by are some tall eucalyptus trees. On top of one of these swings and sings all day long and every day of the week, a wonderfully versatile mocking-bird. While I "stick type" for the REVIEW he cheers me with his cheery warblings, too varied to ever tire me. At night he roosts on a tree-branch only a few feet from my bedroom window, and ever and anon throughout the dark night he twitters subduedly a single strain from his grand collection, just to let his quiet little wife know her devoted watchman "is still there." When the moon is full, he keeps up his gay serenade all night long, as well as all the long day. He is a wonder of cheerful industriousness, and I am glad that California has hung a penalty of fifty dollars over the head of the inhuman biped who would capture and imprison him, or assassinate him for "sport." I have now enjoyed his ministrations of nature music for four seasons, and hope for them in those yet to come.

DEATH OF CHARLES WATTS.

Charles Watts, one of the ablest and best known of the English Rationalists, died February 16th, at the age of seventy years less eleven days. He was born at Bristol, England, Feb. 27, 1836, and was brought up by zealous Wesleyan Methodist parents, and being a precocious lad, and a bright Sunday-school scholar, doubtless they fondly hoped he would become a Methodist preacher. But at the early age of fifteen he began to advance from orthodoxy toward radical heterodoxy, and when sixteen, he was an avowed skeptic and Secularist. His first work of importance in Rationalistic propaganda was as sub-editor of the weekly *National Reformer*. Later he edited and published the *Secular Review* (now the *Agnostic Journal*), a paper founded by George Jacob Holyoake. Mr. Watts was the author of an important work on *Secularism and Its Various Relations*, and other smaller publications. He was for many years a most industrious Rationalist lecturer, and was especially successful in debate.

Charles Watts came to America and lectured extensively in the United States and Canada. He founded *Secular Thought* in Toronto, Can., which he published several years. Since his return to England he has been much interested in the "Rationalist Press Association," founded by his eldest son, Charles A. Watts. His death is a deplorable loss to the great cause to which he devoted his life, and he leaves in America as well as England hosts of friends to mourn for him.

SAYS CRIMINALS ARE ATHEISTS.

An Associated Press Dispatch dated Chicago, March 10th, says: "All the very bad criminals—I mean the murderers, hold-up men, burglars, and others who are ever ready to commit murder in pursuit of their abomina-

ble business, are atheists," said Dr. E. G. Hirsch at Temple Israel last night. "Murderers and the like are the only real atheists. There are no deliberate murderers who are not atheists. They have no God and no conscience, and those are the very reasons why they are atheists and murderers. No real Jews are atheists."

It is hard to believe that a learned man of common sense and a grain of respect for the truth, could utter such a palpable falsehood—a falsehood contradicted a hundred times in the "sacred scriptures" of his own race and religion, as well as by the facts of every-day occurrence in the courts and on the gallows, in prison records and in past and current history.

Let us see. Who is an "atheist," as the word is commonly understood? One who does not believe in the existence of one or more personal, anthropomorphous gods. Hence, Jews, Christians and Mohammedans are not atheists. Taking Dr. Hirsch's own sacred authority, the Old Testament scriptures, we find this: The very first murderer, Cain, was not only a believer in the Lord God, but was a worshiper of him by sacrifice and talked with him face to face—which even Dr. Hirsch cannot do! Moses, in Hebrew theology, is second only to Jehovah. No one who believes the sacred story of the life of Moses could possibly believe that he was an atheist. Now read Gen. ii:12. "And he [Moses] looked this way and that way, and when he saw that there was no man [to witness the murder], he slew the Egyptian, and hid him in the sand." Then, there was Abraham, father of the whole race of "God's chosen people," though he did not actually kill his innocent son, on account of the very intensity of his belief in God was willing and ready to butcher Isaac—a murderer at heart. Read again: Ex. xxxii:26-29. Here the sons of Levi, the ones "on the Lord's side" and so of

course not atheists, went out and "slew every man his brother, every man his companion, and every man his neighbor. . . And there fell of the people that day about three thousand men." A most horrible murder literally "with a vengeance." And there was David, and Jacob the swindler and robber of his brother and his father-in-law—but why particularize? The Old Testament was written in blood.

Were the millions murdered with the horrible tortures by the Inquisition the victims of "atheists?" O no; but of most devout Christian believers in God. Who have horribly mutilated and murdered thousands of Jews—Dr. Hirsch's own people? Christian believers in God!

Mohammedans are the most devout believers in Allah (the Arabic name for Deity), and they are all murderers in disposition, and very many of them in practice.

Does not Rabbi Hirsch read the newspapers? If so, he must know that 99 out of every 100 murderers executed in Christendom die with a priest by their side and on their lips a prayer and a profession of faith in the God of Israel. The fact is notorious. Court and penitentiary records show the exact opposite of the Rabbi's statement is true: that the "real criminals" are almost never atheists, but well-nigh universally believers in (and many of them are priests of) Jehovah. Atheists, as a rule, are educated and conscientious scientists, moralists and reformers.

SUSPENSION OF "THE CULTURIST."

A letter from Walter Hurt, late editor and publisher of *The Culturist*, informs me that, on account of his failing health, he has given up the task, and the magazine after but two issues is dead. Subscribers are to be supplied with the *To-Morrow* magazine as a substitute. No other Liberal periodical ever made its *debut* with so much trumpeting and promise of great things, and its early failure

will come to those who confided and hoped with apparent good reasons as a severe shock. With sympathy and sorrow for Friend Hurt in his distress, I yet cannot see why the "stock company" which financed and boomed the *Culturist* could not have continued the magazine by employing another editor and manager to relieve Mr. Hurt until his health would admit of his again taking up the work. Such a failure is a decided injury to Liberalism, for it discourages its friends and tends to destroy confidence in other Liberal periodicals that are both worthy and trustworthy, and could be made more so if given the hearty, zealous, liberal support of Liberals.

THE REVIEW'S NEW BOOK CATALOGUE.

THE REVIEW office has made arrangements with a large New York book-publishing house whereby I can supply at Eastern prices a large variety of the best books likely to be wanted by Liberals, Rationalists, Agnostics and independent investigators of scientific, moral and religious subjects. Send for my new 32-page "Catalogue of Liberal and Scientific Books," with prices. All profits from the sale of books go to the support and extension of this magazine, so that your patronage in this line will be for the good of the cause it represents. Send for the Catalogue *today*, "lest you forget." It is free.

The Equitist is a new weekly sociological journal published by the Bachman-Brokaw Publishing House, Station A, Pasadena, Cal., with Warren Edwin Brokaw and Estella Bachman as editors, and Prof. Isaac Newton Vail as a regular contributor. Price, 5c. each, or \$1 a year. Its people are decidedly liberal, and I extend to their paper a cordial welcome and a sincere hope for its success.

Send me names and addresses of liberal-minded people and I will send them free sample copies of the REVIEW.

The Good Health Clinic, is a monthly health magazine published at Syracuse, N. Y., and edited by a Liberal, E. Elmer Keeler, president of the International Health League. It is a good magazine, and large for the price, 50 cents a year; but *new* subscribers to the REVIEW, or old subscribers who send in one new subscription, may get both for price of the REVIEW alone—one year for \$1.

The attention of every reader is earnestly called to the back cover page of this magazine where is described the *Life and Reminiscences of Col. Robert G. Ingersoll*, by Edward C. Smith, a book that every Liberal should have. I send it post free at publisher's price. Look it up.

Judge Ladd, so well and favorably known to REVIEW readers as a writer, has recently been severely sick, but a letter from him assures me that he is now convalescent, and we may hope that he will soon be as well as usual.

The Universal Kinship (a splendid book) and other publications received, will be commented upon next month.

Your attention is called to the new ad on 3d cover-page headed "Greatest Discovery of Science."

L. A. LIBERAL CLUB'S APRIL PROGRAM.

Our Program for April gives the following as the program of the Los Angeles Liberal Club meetings for the current month, at Mammoth Hall, 517 S. Broadway:

Sunday, April 1.—B. R. Baumgardt, a lecture on "Norway: the Land and the People," based on personal visits, and illustrated by 120 colored views by stereopticon.

8th.—Prof. C. A. Whiting, "Story of Man's Evolution from the Lower Animals," told in simple language.

15th.—W. T. Hutchins, D.D., on "A Christian or a Scientific Civilization—Which?" a historical review.

22nd.—Edward B. Warman, A. M., on "The True and

False in Elocution and Oratory;" humorous and truthful.

29th.—Grant R. Bennett, Esq., and Rev. F. S. Forbes, on "Public Ownership of Public Utilities."

The meetings are to be called to order at 8 p. m. The principal officers of the Club are: President, Geo. D. Carpenter; Secretary-Treasurer, Mrs. E. P. Fremott (1253 E. 36th st.); Lecture Committee: George D. Carpenter, Walter Collins, Dr. E. E. Eads. The Club is incorporated, and acquiring a good library. Admission to the meetings is free. The attendance has increased very much of late.

SUGGESTIVE LETTERS.

NO HISTORICAL CHRIST.

I am glad to see that Freethought is making some progress; still, it is slow. In one of your ads I notice Dean Dudley's *Life of Jesus*, which admits of a Christ having really lived. The author is behind the times. German theologians now say things that destroy even the historical Christ—only they have not as yet the courage to make the statement in plain language that may be understood by the masses. Here is a chance for some American scholar to do some good—only he must be thorough; a slovenly treatment would do more harm than good.

Enclosed I send you \$2, for which please send me the books specified on the within sheet.

New Orleans, La., March 10.

CARL WEDDERIN.

EVOLUTION OF ETHICS REASONABLE.

Enclosed find money order for \$1 to apply on my subscription. I like the REVIEW very much, and I enjoyed especially your articles on the "Nature-Basis of Ethics." It seems to me that this is in line with not only the theory of evolution, but with the materialist's conception of history, which affirms man's actions are determined largely by his environment, and that his conceptions of religion,

morality, etc., are influenced by the prevailing mode of the production and distribution of the necessities of life. This does away with the inspiration theory, and places things on a rational cause-and-effect basis. May your influence increase and become more appreciated, as I am sure it will.

CHARLES E. KITCHING.

Portland, Or., March 19, 1906.

SAYS "IT'S THE BEST EVER."

Enclosed find 50c.—25c. for the REVIEW and balance for copy of the *History of the First Council of Nice*. I will send you more money in a few days for the REVIEW for a year; for I think it is the best Freethought magazine I have ever seen. I have been using some of its powder on the clergy here, and I have got them all in a hole.

McConnellsville, O., Feb. 6th.

J. D. HOOPER.

[This letter was inadvertently left out of March No.]

"WHO IS THE AUTHOR?" UNANSWERED.

Your inquiry for the author of the beautiful humanitarian sentiment—I supposed it was Shelley, but have not yet so found it. I give it below as an old Liberal friend of mine, now dead, used to give it fifty years ago:

"Through this toilsome world, alas!
Once, and only once, I pass.
If a kindness to any I may show,
If a good to any I may do—
To any suffering man,
Let me do it while I can,
And not delay it, for 'tis plain
I shall not come this way again."

East Liberty, O., Feb. 19th. SPENCER GARWOOD.

Mr. J. P. Brumfield writes that he has read the quotation in some book, but cannot remember what one; and that the S. W. Mo. Electric Ry. have cards bearing the

quotation placed in their cars, but in reply to an inquiry from him the president of the company said he did not know who was the author.—EDITOR.

“THE NATURE-BASIS OF ETHICS.”

I read the article in the March number of the HUMANITARIAN REVIEW on the above subject. In my opinion, right and wrong are inherent in the nature of things. To obey the laws of nature is *right*, and to disobey them is *wrong*. We learn this fact as we learn other things, because to disobey the laws of nature is to cause ourselves and others unhappiness; to obey them is to bring to ourselves and others the greatest amount of happiness.

Light, warmth and life are the opposites and antagonists of darkness, cold and death. All in harmony with light, warmth, life and happiness, we call good, and all in harmony with their antagonists we call evil. Crimes are wrong because they cause individual and collective unhappiness. It seems that darkness, cold and death are the normal conditions of space and matter, since soon as their antagonists, light, warmth and life *depart*, they *occupy*. Theft, robbery, etc., are wrong in just so far and because they cause unhappiness. So, too, is animal cannibalism, or the meat-eating habit, wrong for the same reasons. Naturally, we are not carnivorous animals, any more than the orang-outang or the monkeys. Our religion and science should be to find out nature's laws, mental and material, and obey them; for in doing so we will cause most happiness, and thus do most good.

Edina, Mo., March 14, 1906.

O. D. JONES.

A CHALLENGE TO DEBATE.

Some time ago Mr. Robert G. Wright, of Denton, Texas, wrote a letter to the *Blue Grass Blade*, which he requested the Freethought press to copy, in which he challenges “any Christian to affirm” in a public discussion

with him of "the subject of the divinity of Jesus Christ or the inspiration of the Bible." The debate to be held in the city of Denton, Texas, and admittance free to everybody, "said Christian to name his date, within thirty days of the first of February." Probably the challenge is still in force, but as yet I have heard of no acceptance.—ED.

[Advertisement.]

TO HUMANITARIAN REVIEW READERS

The author of the article on "Annular Evolution of the Earth" (page 139), Estella Bachman, has now in manuscript form, ready for publication, a book of some 300 pages entitled, *The Golden Age You are Looking For*, and the Only Road to It, made Clear through Ancient Wisdom Explained. From the titles of its chapters a hint of the wide research involved in its preparation and the breadth of its scope may be had. They are: "World Making; Evolution; The Celestial World; Humanity's Childhood; The Golden Age of the Ancients; The Great Adept; Evolution of the Idea of God; Amerind Traditions; Nature's Orderly Trend; Government; Use of Reason; Equilibrium of Equity." Everyone of these subjects are clearly, logically, scientifically treated, and with a brevity and literary skill which makes them fascinating. Every Liberal *ought* to have the book, for it shows unmistakably the rational origin of all religious conceptions in the perception of material phenomena. A few hundred advance subscriptions for the book will protect the printers against loss and make possible its publication. Copy the following and mail it at once to either Estella Bachman or the Bachman-Brokaw Pub'g House, Sta. A, Pasadena, Cal.:

"I hereby agree to remit you a money order for \$1 as soon as notified that 'The Golden Age' is ready for mailing."

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* See low club-rate and premium-book offers, page 145.

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Back numbers of this magazine for 1903-4 may be had for 6c. each, 10c. for two, or 50c. a dozen—my selection. Nos. 1, 12 & 29, are out of print, and some other numbers nearly so. Nos. 1, 3, 4, 6 & 7, vol. iii, 6c. each; 5 and 8, 25c. each; all other numbers, 10c. each.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and to give or lend to your neighbors.

The Humanitarian Sunday School Lesson Leaflets are for use in Sunday schools and families to help teach health good citizenship and morality without superstition. Back numbers (excepting No. 18) may be obtained in packages of 25 copies all of one number or assorted, for 10c. No. 18, three Lessons forming a 4-page Leaflet, package of 15 for 10c. Some of the earlier Nos. are out of print. Address, Singleton W. Davis, 852 E. Lee st., Los Angeles, Cal.



A COLLECTION OF CHOICE BOOKLETS.

A Universal Monistic Alliance, by Prof. Ernst Haeckel, in pamphlet form, published at the office of the REVIEW—thirty valuable concise scientific theses. Price, postpaid, 6c.

Science Is Religion: the Monistic Religion, a pamphlet publication of a lecture by Prof. T. B. Wakeman before the Manhattan Liberal Club, New York,—a good thing to read in connection with Prof. Ernst Haeckel's *Universal Monistic Alliance*. I will send a copy of this for 10c., or both for 15c.

Sketches of the Scientific Dispensation of a New Religion. By Singleton W. Davis. A pamphlet of 64 pages, 15c. For contents and other particulars, see ad on 4th page of cover.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

History of the First Council of Nice, by Dean Dudley (see ad on 4th page of cover), price only 25c. Order from this office.

Life of Jesus, by Dean Dudley. For 25c. I will send you this book and also *Christian Religion and Church*, by same author.

The Christ Story: or the Foundation Defective. By W. J. Dean. Pamphlet of 24 closely-printed pages; price 10c. See ad on 3d page of cover of this magazine for more particulars.

Teachings of Jesus Not Adapted to Modern Civilization: with the true character of Mary Magdalene. By Geo. W. Brown, M. D. 3rd edition, revised and enlarged; published by the author. Paper cover, pp. 48; 15c. For sale by this office.

Know Thyself: a Lecture by C. W. G. Withee. Exceedingly interesting; the subjects discussed are handled in a quite rational, logical manner, and the thought expressed in uncommonly good English. Booklet of 37 pages, price 15c. Send to this office for a copy. I have for sale also *Buddhism or Christianity: Which?* by the same author—a valuable pamphlet of 64 pages, price 15c.

Some Psychic Experiences of an Octogenarian; by Prof. J. S. Loveland; a work of much value and interest to all who investigate scientifically so-called occult mental phenomena. A booklet of 48 pages, price 15c. For sale at this office.

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THE HUMANITARIAN REVIEW

Study of Mind, Ethics and Religions by Scientific Methods.

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Written for "The Humanitarian Review."

A FUTURE LIFE? RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

FIRST PAPER.—INTRODUCTORY.

§ 1.—A CHILDISH DELUSION.

MAN, in his natural egotism, has assumed that he is of supreme importance in the infinite universe; that the gods or a god, or an immanent intelligence and beneficence, planned, built and set in motion the almighty cosmos of matter, from the less than microscopic indivisible atom to the grandest sun in all of the galaxy of the stars, with the prime object and purpose of subserviency to him; that "while all things shall pass away" into eternal nothingness, he alone of all created things and beings, in some state, shall live forever!

But, though his egotism *is* "monumental" and his conceptions of his environment and the cosmic order are extremely childish when viewed from a scientific standpoint, we shall not berate him, or censure him, or cast him down from his *real* altitude in the scale of nature; for from this same scientific view-point we see that in intellectual de-

velopment he *is* a child and must think in childish terms, and that his conceptions are the natural and legitimate productions of his organism and its inheritance and environment. We see an infant try to pick up a sunbeam, or to grasp a beautiful butterfly far above the reach of its little arm, but we do not reproach it or ridicule it; we but smile and caress it, and wonder at its ingenuosness. So reader, while you read these pages, and feel a temptation to be harshly critical and censorious of this writer, please keep in mind not only that the race is intellectually a family of children, but that I who write (with the printer's pencil—metal type) am one of that family, and do not presume to profess that I have reached intellectual manhood while all my brothers and sisters are yet little children; I claim only to have reached the top of a little hill on my path of life which seems to afford me somewhat of a vantage over *some*, at least, of my "fellow-travelers in this vale of " mirages, as to point of view.

§ 2.—THE REAL QUESTION.

When the sincere but simple-minded child of the soil, or the sage of the great university, asks, "If a man die, shall he live again?" we should not answer dogmatically, nor by a mere "play upon words," as is almost if not quite always done; and so believing, I herein shall try to say *exactly what I mean*, and hope that the reader will accept what I say as "bread," not "a stone"—as sincere expression; and I shall try to present that which I conceive to be the truth, not on the ground that it is the truth because I believe it is, or say it is, but because it is affirmed by the *facts of nature* which I shall cite as evidence.

What is the *real* question? It is not as to the mere resuscitation of the body or of the mind or "soul," after the event we call death, but it is this: Does the human *personality* continue to exist after death? That is, is there

a tomorrow to this life considered as today and death as its night? If this life is a summer-time and death a winter, will that winter end and we enter upon another summer, or another day, fully conscious of our life's former summer, or of its yesterday? Shall we awaken after death with the knowledge that we lived before death, and with remembrance of the events and associations of that previous life, as we may awake tomorrow morning with the life of today not only remembered but with consciousness of identity and continuity of personality? Any other kind of a "future life" would practically be the life of another being, and of no more interest to us now than is that of the earth-life of a person who is to be born a thousand years hence.

§ 3.—THREE THEORIES OF A FUTURE LIFE.

There are in existence now and have been for thousands of years, three principal and quite distinct theories of a future life, or continuity of life after death. These are :

(a) The material body may pass directly out of this world into another without death, in exceptional cases, or it may die and at some future time be resurrected and then pass into another world, and there live forever. For convenience, I shall call this the *Resurrection Theory*.

(b) The "spirit" or the "soul" leaves the body at the death of the latter and enters upon another life in the body of another parentage, human or animal. This, I call the *Re-incarnation Theory*,—although there are two phases of it: the notion of transmigration and that of re-incarnation proper.

(c) The body at death passes to final dissolution while the "soul" or "spirit," the *ego* or personality, passes into another state of conscious existence, there, or in succeeding states, to continue forever. This, in all of its variations, I shall call the *Spiritistic Theory*.

(x) As opposed to each and all of these theories of a future life, is the theory that the phenomena of life, including mind or thought, emotion, etc., are the products of the nervous tissues and organs of the living body, and as such, cease at the death of the body; consciousness and personality being the result of the correlative and concurrent activities of the organism, they become extinct at death. This, I shall call the *Monistic Theory*.

In this discussion of the question of a future life I shall take up the above four principal propositions in the order there indicated by letters, and devote a chapter to each. But before proceeding to discuss these theories, I will briefly consider a few fundamental facts of biological science which I think must be relied upon as a basis for intelligent inquiry into the merits and demerits of these theories—a solid foundation for a carefully-built superstructure—a firm fulcrum for the sure support of an effective lever of logical reasoning, iconoclastic and constructive. To this end let us first inquire,

§ 4.—OF WHAT DOES THE HUMAN BODY CONSIST?

The most apparent fact as to the structure of the human body is that it consists of a multiplicity of parts so joined together and inter-related that while each does its own peculiar duty, to which it is specifically adapted, they all act for the common welfare. The action of the lungs in supplying the oxygen to the blood and ejecting the carbon from the vital domain, is absolutely essential to the life and integrity of every other part, organ or tissue; the action of the heart and blood-vessels is indispensable to each and every part; the brain and sense-motor nerves contribute not alone to their own welfare, but to that of the entire body. It may be stated as a biological law, that *Each part of the human body acts for the good of the whole*. And it is this essential co-operation of its

various and very dissimilar parts—tissues and organs—that constitutes the whole an *Individual*—an indivisible unit. "But," says one, "there are certain parts or organs whose functions are intended not for the good of the individual of whom they are parts, but for the production of progeny and its sustenance in infancy, and this seems to prove that your 'law' is not a general law."

Your view is not broad enough. The individual is itself a part of a greater *Individual*—the race, Humanity. It is this larger individual to which the last word in the above statement of the law, "the whole," applies. It is these propagating organs of the lesser individuals which materially or corporeally unite them together to constitute the greater individual, making a material solidarity of the race. But more: The human body is itself but a community of very small individuals, called cells, each of which is born, lives, propagates others of its kind, acts in general for the good of the whole community of cells, the human body, and at length dies and is dissolved. A man, then, is a compound individual, a *community of individuals*, a microcosm of cells as the race is a macrocosm of men. This is what the human body is, organically.

§ 5.—ULTIMATE CONSTITUENTS OF THE BODY.

But this is not the last analysis. The cells themselves are complex; all of the living tissues are compounds of well-known simple chemical elements. Strictly speaking, the earth's surface is at the top of the sky, for our atmosphere is just as properly a part of the globe as is the ocean. The earth, then, is about three-fourths air and water. The elements that principally constitute the mechanical mixture forming the atmosphere are oxygen and nitrogen; and the elements constituting the chemical compound called water are oxygen and hydrogen. Besides, these three elements are constituents of very much of the solid portion of the globe, so that the earth is ap-

proximately four-fifths oxygen, hydrogen and nitrogen, though carbon is one of its most important constituents, and some sixty other elements, enter more or less into its composition.

Now, it is a somewhat curious fact that this statement of the earth's chemical constituency is almost exactly true of the human body! A man, chemically, is almost wholly constituted of oxygen, hydrogen, nitrogen and carbon, with comparatively small quantities of a number of other chemical elements, as calcium (lime), phosphorus, sodium, iron, etc. The constituency of the human body resembles that of the earth in another way: like the earth, the body is *chiefly water*, and it is surrounded with atmospheric air, like the body of the earth, which is not only indispensable as breath, but equally so as a means of proper *surface pressure*, for without this pressure no human being could live a single moment.

The human body, then, is an epitome of the earth, and another curious fact is, that this identity of constituency of a man and the earth was probably known by the inhabitants of the valleys of the Nile and of the Tigris and Euphrates more than ten thousand years ago, and possibly more than twenty thousand. Their traditions and the oldest tablet writings and temple inscriptions teach us that they believed that the gods made man of clay, as a potter moulds his handiwork; and in Genesis we are told that the "man" created "in the beginning" was by Elohim (the gods) called *Adam*, which means earth, or "red earth," that is, earth void of vegetation—clay. But in making this reference to Genesis I do not mean to convey the idea that I believe man learned of this similarity of the human body to the earth in a supernatural manner, but that probably there existed a prehistoric civilization in which science was brought to a high state of perfec-

tion, and that these records made in a later age are but fossils—the decaying remains of real science degenerated into superstition along with natural decay of the race or peoples who developed it and then, having reached the noonday of human developmentability (to coin a needed word), went down to the evening when their sun of science set and the long night of an age of superstition succeeded. That astronomy ages ago was a science is shown by Sir Norman Lockyer, and I believe the Ptolemaic system was but an imperfect fossil of a far more ancient scientific astronomy.

This reference to the ancient ideas is not a digression, for I expect to show later in this discussion that modern notions of re-incarnation and the resurrection of the body are but thought fossils, or degenerate very ancient scientific knowledge of the chemical constituency of the body and of the earth, and of the transmigrations of the chemical elements through numberless successive bodies, as our chemistry and physiology of today demonstrates, and of the astronomical movements and cycles.

§ 6.—MIND, SOUL, SPIRIT—WHAT?

A large majority of intelligent, educated people think of a man as a duality or a trinity, while a very respectable minority, many of them advanced scientists, believe that a man is really an "individual." The former believe a man consists of a material body inhabited by an immaterial something, by some called "soul" or "spirit," and by others "mind," considered as an entity, while others think mind and soul or spirit are not the same thing, and some believe soul and spirit are not the same.

The original notion of spirit seems to have been *that which causes movement*, and with that notion was the belief that matter in and of itself was "dead"—incapable of moving. When the wind does not blow, the tree stands

apparently motionless, the dry leaves lie still upon the ground, the sea is placid; and when no air as breath enters the nostrils of man or beast they lie motionless in death. The word spirit is from a Greek word meaning air, wind or breath—whence our word *inspire*, to take in breath. So the writer of Genesis said: "And the Lord God formed man of the dust of the ground, and *breathed* into his nostrils the *breath* of life; and man became a living *soul*." (ii:7.) He says, "the spirit of God moved upon the face of the waters," meaning, originally, that when "the earth was without form, and void, and darkness was upon the face of the deep," mighty winds swept over "the face of the waters" and so added to the weird disorder of the primeval chaos. And so of other ancient writings and inscriptions.

Gradually, in the course of thousands of years, this purely materialistic conception of the nature of the cause of movement, "spirit" of the spiritists and "force" of the physicists, has to some extent been supplanted by a hazy conception of an indefinable "immaterial" entity "back of matter," or "behind" it, or "within" it, which is assigned as the cause of motion or action (phenomena),—on the one hand called the "spirit" of man and the "God" of nature, on the other, called "vitality" and the "forces of nature." Even so, we still frequently hear and read of spirit as "a finer state of matter," a thing capable of reflecting light so as to be seen or photographed, and of the "vital fluid," "nervous fluid," "electric fluid," and even of the "dissipation" of light and heat into absolute vacuity of space, just as though these "modes of motion" were rarefied matter like the water in evaporation being "dissipated" from the sea into the atmosphere! Such notions I venture to call ridiculously crude, though in many cases reputed scientists still entertain them.

Some people use the word spirit as synonymous with mind, while others speak of "mortal mind" as being far inferior to spirit: and some use the words soul and spirit as synonymous, while others think the soul and the spirit are two quite distinct entities. But while everyone knows what is meant by the word mind, the words spirit and soul convey to no one a clear idea of what is meant by the speaker or writer who uses them. Yet, I shall use these terms in this discussion, but with the understanding that each reader is free to give them his own interpretation.

§ 7.—PERSONALITY—THE EGO.

In any discussion of any theory of a future life, it is essential that we have a clear idea of what constitutes personality, for, as was shown in §2, any future existence which is not either a continuance or a resumption of the personality after death, is of no practical or personal interest to us. What is it, then, that is represented by *I* and *me*? We have seen (§4) that a man is a community of lesser individuals, all, in general, contributing to the common welfare. This unity of motive and action forms a solidarity that is the basis of personality, but something is needed to complete the personality, and that is a brain center in which all of the constituents of such community merge their individualities into a common unit. To illustrate: The two eyes each receive a distinct and slightly different image of an object upon the retina, but the optic nerves from both retinas intermingle the little strands of which they are composed so completely between the eyes and the sight center in the brain that the two images are there merged into one, and we "see single." So must be merged into unity all of the components of the man, which is done by the whole system of nerves concentrating in the one great merger, the brain; and, as

the action of the two eyes is merged into one *perception*, so the action of all the components of the whole body is merged into one *consciousness*, and this unity and consciousness of it constitutes the *ego*, the *personality*. As long as the integrity of the unitizing nerves and great brain-center is maintained, consciousness and personality continue; otherwise they cannot, and universal experience and observation prove to the common sense of all that this is true. The continuance of conscious personality after death and dissolution of the body can be conceived of as possible only upon the theory that the mind, soul or spirit is an entity and not subject to the physical and chemical laws which render death and dissolution of the body inevitable. This theory will be quite fully discussed in the chapters on re-incarnation and spiritism.

§ 8.—INDESTRUCTIBILITY OF MATTER AND MOTION.

Modern scientists affirm the indestructibility of matter, although the proposition does not admit of demonstration. It is assumed to be true because there is not a single known fact against it—not an iota of matter has ever been known to pass from existence to nothingness; and the human mind in reality is incapable of conceiving of such annihilation, though many have “believed” that in ordinary fire the fuel is to a large extent utterly annihilated. The theological notion of the final destruction of the world by fire implies that “all things shall pass” into utter nothingness, but the modern scientist knows that if all the forests upon the earth and all the coal and oil within it were to be burned, that not a single grain of their elementary constituents would be destroyed. This indestructibility of matter is often cited as evidence that man is immortal, and when I come to discuss spiritism, in another chapter, I will try to show the fallacy of that

argument. Not so clearly recognized but equally true as the indestructibility of matter, is the persistence of motion—that motion cannot be annihilated, but assumes different modes under varying conditions. And a correlative proposition, equally true, is this: that neither matter nor motion is ever initiated—"created" out of nothing, but that the precedent of every new *form* of matter was another form, and of every new *mode* of motion was another mode. The connection of all this with the question of a future life may not be here very apparent to the reader, but its relevancy will plainly appear later on in this discussion.

§ 9.—TRANSMUTATION OF COMPLEX SUBSTANCES.

All groups or bodies of matter composed of two or more elements chemically combined, and all masses of matter of one or more elements mechanically maintained, are unstable and more or less ephemeral. Incessant change of relationship of the simple elements, ultimate particles and masses of matter is the order of the universe, and it may be stated as a general truth ("law"), that *the more complex the mass or body, the less stable the union of its elements*. The ultimate indivisible particle of the simple chemical element, if such there be, is the only thing in the universe which is absolutely indestructible and eternal in duration.

§ 10.—DEATH.

What is death? Some quibblers say there is no death; other quibblers say all matter is alive. Both take unwarranted liberties with words. A growing tree is live matter; cut down, sawed into lumber and seasoned, it is dead matter; thoroughly dissolved by decay, it is neither alive nor dead. The skin of the living ox is live matter; the leather in your shoes is dead matter; the iron nails in your shoes is neither living nor nor dead matter. It is

literally true that "in the midst of life we are in death." With the first breath of the new-born infant, death within its little body begins, and its first exhalation carries out a portion of its dead body! And thence on death is in fellowship with life until the last breath is taken, when death is supreme and life is naught. It is this incessant dying of the little ephemeral individuals of the human community—the body, that supplies the power of living action, and causes the demand for food and drink out of which to build new cells to take the place of those which die, and so through every moment of a man's lifetime he is dying and throwing out of his living body of one moment his dead body of the moment preceding.

What becomes of this matter after its ejection from the body? It goes to help fill the sea, to make the soil of the land; to the sky to fall again as rain; to the atmosphere to supply it with carbon and nitrogen—food for briars and roses, thistles and figs, weeds and wheat; and then, food for worms and birds, cattle and—men! Yes, we are not only descendants of our forefathers, but we are literally, to some extent, *resurrections* and *re-carnations* of the elementary matter that composed their bodies, and even our own of past years and of yesterday! But—does conscious personality survive the final death of the body?

(*To be continued in June REVIEW.*)

NOTE.—This series of articles on the question of a future life are not intended to be a direct attempt to prove that man is destined to a life beyond the death of the body, nor yet that he is not; but rather, it is the writer's aim to give, from the scientific standpoint, a comprehensive survey of the grounds upon which the various forms of belief in future life are based. If the reader finds confirmation, or if he finds refutation herein, let him remember that the writer did not create the facts—he only tried to "hold a mirror up to nature" to truly reflect them.

Written for "The Humanitarian Review."

THE AGNOSTIC.

BY GEO. F. G. MORGAN, M. D.

THOU "God"—thought so full of awe and
Mystery! Who or what art Thou? Whence?

Ere earth's sun and all the glorious
Hosts of stellar space had taken
Form and place, as though captives at
Great Phœbus' chariot wheels, there to
March in radiant state and rank, and
Render homage to great Nature's Cæsar—
The Majesty Supreme—e'en ere
Those supernal cohorts yet were—
'Thou art!

What power! What prescience!
What knowledge, harmony, order!
Sublime, incomprehensible! 'Thou "God!"
The human mind is lost in deep
Amaze at what it "darkly sees,"
But cannot fitly apprehend, of Thee!
And yet, men, like children,
Clothe Thee in their vain and feeble
Imaginings, with crude shadows
Of their very own selves; and then
Say: "Lo, this is God! His very
Image, form and feature!"

"What fools we mortals be!"
Who thus declares Thee, himself but
Vaunts; and with irreverent vanity
Presumes to limit Thee and all
Thy wondrous nature, attributes
(Incomprehensible though they be),
By his feeble intellect and
The feebler "visions" from by-gone
Feebler ages and their feebler myths!
Lo, Thou art everywhere, and yet
We know Thee not!

We know Thee not!
Too great, too great! *We know Thee not!*

San Francisco, March, 1906.

Written for "The Humanitarian Review."

ANNULAR EVOLUTION OF THE EARTH.

BY ESTELLA BACHMAN.

[Continued from April number.]

"THE BATTLE OF THE GODS."

THE age-long struggle between solar forces and vapor foes, which is recorded in all ancient religious books and in all old records of any sort whatsoever, was the contest between the sun and true heaven, on the one side, and the ephemeral vapor heaven, the last remnants of the earth's annular system, on the other. It was a solar-vapor contest for control of the world: what wonder that it was looked upon as "the battle of the gods" by the helpless inhabitants of the earth, who could only watch the struggle and await their fate!

Persons on earth assuredly watched the contest, for they have left the record that Ouranos and Kronos had to be banished before Zeus could finally reign triumphant over the world. This same story of a succession of gods, or heavens, is told in almost every tongue all over the globe, and very plainly in the Christian Bible. The One, the True, came into full power when the last vapors fell and the sun, as we see it today in the limitless blue of the sky, shone out in full splendor—no longer a subaltern, no longer a "hidden sun"—and a wholly new era set in for our planet and the persons upon it. It was this canopy veil which was "rent throughout from top to bottom" at the beginning of the Christian era; and "a new heaven and a new earth" took the place of the old ephemeral heavens and unfinished earth when the last great remnants of the earth's annular system came to the surface of the planet.

I have given but the faintest outline of this exhaustless

subject, and yet it is enough to show that there is no branch of literature, no line of thought, no subject for scientific study on which the discovery of the annular evolution of the earth does not throw some light.

Through this discovery the story of the rocks is for the first time told in plain language and without a single "great gap to be filled." It accounts simply, and yet in an all-competent manner, for the regularity of strata, the formation of coal, age succeeding age, and for the glaciers extending far up and down from the antarctic and arctic circles; and it shows why the Tertiary age of abounding life ended suddenly in a graveyard of the broken bones of gigantic creatures.

AS EACH RING DESCENDED,

spread out and fell, and age followed age, the sudden changes were at first necessarily world-wide. But as the world grew toward maturity the various forms of life had a better chance for survival. In deep-sea waters and other protected places, some would survive to live and grow as best they could in the new and, for them, less suitable environment. This discovery throws light on biology, for it gives a reasonable explanation of the origin of the different forms of life in different ages, and it has no "missing links." The rings were the seed-beds of organisms, and as each ring fell it brought with it the germs which grew and thrived in the environment which succeeded. Each form was strongest in the physical environment best adapted to it; and this was as true of persons, when their turn came, as of plants and lower animals. The forms necessarily became higher and higher in the scale of life, as we define it, as the world grew by the regular addition of the wreck of rings and became more and more nearly a finished product, a mature growth, a higher environment. Annular evolution throws light on archæology, for in the vapor heavens, and above all in the wonderful north, was set the archetype from which all subsequent designs were formed—there was the great primal

instructor of all the world's children. This first great teacher gave the pattern for all primitive work, whether the building of cities and temples, the weaving of cloth, the making of baskets and bowls, the fashioning of arrow point and spear head, or the decoration of shield and whorl with rings and crosses, spirals and swastikas, or stones in slings—as seen on some of the treasures unearthed by Dr. Schlieman and others. Their gods,

VISIBLY AND LITERALLY,

taught primitive persons these things, as well as speech and writing, music and mathematics. Speaking of mathematics, what could be more accurate than the mathematical problems set by nature through the long ages of canopy environment?

As all persons in the same latitude, the world around, saw precisely the same scenes, we can readily understand why the same stories and fashions are found in such widely separated parts of the earth; so alike, and yet each bearing the stamp of its own local environment. It was not necessary that any race should borrow from another, or that there should be migrations from any central location, for the accomplishment of the striking likeness in results as found today. Many scholars have sought to account for the similarity in religious and domestic customs and traditions by supposing that all such peoples originally came from one country, or even from one race or family; that they learned these customs and stories while living under one roof, and that they took their stories with them when they scattered over the globe. All persons on this earth at any one time during canopy ages *did* live under one roof and learn the same habits and stories; but that roof was a world-roof, a sun-concealing

HEAVEN OF FROZEN VAPORS.

Incidentally, this explains the statement made by the Peruvians to the Spaniards, at the time of the Spanish conquest, that the ruined cities about Lake Titacaca were

built by a race that lived there before the sun was seen in the heavens. This discovery throws

LIGHT ON ETHNOLOGY,

for it points the way to a clear and simple explanation of the striking differences between the races; differences which are now acknowledged to have been fixed under conditions that our modern scientists have been unable to explain, other than by saying that the environment of that far-off time must have been someway different from that of today. It was. Annular evolution illumines philology, for it clearly suggests the origin of language and shows why there is such a likeness in most words among widely separated peoples. All persons in the childhood of the human race saw the phenomena of the vapor heavens in rapid movement above them, and the wise and thoughtful gave names to the infinite variety of scenes and conditions observed in that watery expanse. These names, as a canopy departed, were transferred to the sun, moon and constellations, as well as localized in names of places and things all over the globe.

A MYTH EXPLAINED

is no longer a myth, for it then becomes a bit of history; and in this discovery we have in our hands the clue that will lead us through the whole labyrinth of mythology and place before our mental vision a clear picture of the gods of old in their various activities, and show why they exerted such a lasting influence over the language and literature of all subsequent ages. Annular evolution explains the source of all religions, and shows the all-sufficient reason for the astonishing similarity found in the basic ideas on which all religions, ancient and modern, are built up. The Hebrew scriptures, for instance, have been sadly misunderstood and misinterpreted because it was supposed that they told the story of a divine power leading the Jews or human Israel, whereas they are real-

ly a record of the celestial host of El in the canopy world, and any mention of persons on earth is but incidental and secondary. Variant forms of the same story are found in all other ancient records and religious books; for all deal with the celestial world seen in and beyond the ephemeral heavens of that long-lost and forgotten environment.

This discovery even clears up the mystery of the

ORIGIN OF THE DEVIL,

for when the canopy, which had long been in every sense Agathodemon (a good demon and protector), began to show disorder and distress, as it parted and fell, it was seen to be a deceiver—a "liar and father of lies." The bright Lucifer, son of Sachor, literally fell from heaven, and in his fall brought destruction to many.

OPEN MINDS FOR TRUTH.

I have barely touched upon a few points of the wonderful revelation that Prof. Vail's discovery opens for those in search of the truth; for those possessing "a free mind steadfast for fact instead of tradition," for all who have "open minds ready to receive the truth," for those who would solve the mysteries of the past and so get a flood of light thrown on the problems of the present. All agree that the past has made us what we are. The more clearly we can comprehend that past, the better we can understand the present, and the sooner we can see plainly the way to make that present what it ought to be, instead of the confusion and utter discord that it is.

Truth, as we use the word today, must retain the qualities of its original: it must be permanent, unchangeable, "the same yesterday, today and forever," or the word becomes meaningless. The truth of nature is one harmonious whole, and can be found by all who seek it with clear eyes and an "open mind."

Annular evolution is a key that unlocks the door to much of this truth; it is an explanation that explains

numberless mysteries; it is a light that illumines the way far and wide along the vista of the ages that have passed. It rests with the scientific world today to use this help and so make a plain and straight-forward, and withal most fascinating, history of what is now, to most scientists and scholars, but a misty, hazy, confused mass of half-understood symbols, fairy tales, myths, and seemingly impossible traditions.

If the president of the American Association for the Advancement of Science was correct in declaring that "the fundamental characteristic of the scientific method is honesty. . . . The sole object is to learn the truth, and to be guided by the truth. Absolute accuracy, absolute fidelity, absolute honesty, are the prime conditions of scientific progress," then those possessing the scientific spirit will make speedy and practical investigation along *this* line, and so keep our children from having the opportunity to smile over the folly of a generation that professed to take truth as its guide, and yet remained wilfully blind to such a simple and manifest truth as annular evolution.

Pasadena, Cal., March 10, 1906.

AN ACROSTIC TRIBUTE.

BY MRS. C. K. SMITH.

Ingersoll was able, witty and brave,
 Never neglecting an effort to save
 Generous ones from injustice and wrong,
 Ever evincing good-will to the throng.
 Right was his motto, because it was right,
 Striving for the same with vivid delight,
 Opposing oppression wherever in sight.
 Loving light like a banner unfurled—
 Labored ever for the good of the world.

—*Progressive Thinker.*

From the L. A. Times Magazine.

THE MOCKING-BIRD.

BY RUBY ARCHER.

THE mocking-bird gave a concert,
And I was the only guest.

A long, long way I had come that day,
And fain was I to rest.

Morn of the year was breaking,

Dawn of recurrent spring :

The tremulous fire of young desire
Was quick in everything.

My bird of song had chosen

The topmost tiny bough

Waving free on a high old tree

On the very hill-crest's brow.

Warbled and trilled and caroled

Such a riot of melody

That the hills around gave back the sound
Broken deliriously.

He faltered into silence

With a long, impassioned note ;

Then gushed amain a new-found strain
From the tender little throat.

He sundered the walls of silence

With miracle shaft of tone,

Till the world was filled with joy that thrilled
From that heart in the woods alone.

Alone ? A sudden flutter

Of shy, retreating wings,

And the reason sweet was told complete
Why every minstrel sings !

Los Angeles, Cal., April, 1906.

Written for "The Humanitarian Review."

WHO IS THE INFIDEL?

BY MRS. C. K. SMITH.

IN one of Rey. B. Fay Mills' addresses he said: "The infidel differs among different races and among different people. The Christian is an infidel to the Mohammedan, and the Mohammedan is an infidel to the Jew, and the Jew is an infidel to the Christian. So it sometimes depends on where a man lives, as to what the answer shall be."

"Socrates was put to death for infidelity. Jesus was crucified because he was an infidel according to the views of the people in power in his time. Luther was regarded as an infidel in his day; and Ralph Waldo Emerson was considered one of the American leaders of infidelity when he was in his prime. I was brought up to regard Emerson as as much an infidel as Col. Ingersoll is regarded to-day. The name by which the early Christians were regarded by the Romans was 'atheists,' because it was the idea of the Romans that the Christians did not worship any god that was worthy of the name."

It is pitiable, that in this age of science (which is simply knowledge) there should be stupidity in high places sufficient to make the assertion that "all the bad criminals are atheists," when statistics prove that there are fewer so-called atheists and Spiritualists in the penitentiaries than religionists.

The term "infidel" is not such a scare-crow as it was when we were young. Becoming personally acquainted with a few "horrid infidels" is an eye-opener. Many good people are saying today, "if to be an infidel means the careful, honest investigation of the rights of man, the rights of a community, the rights of a nation—regarding truth as the emancipator of the world, I, also, would be an

infidel." Geore Eliot early learned that theology fettered human reason. Her father was a churchman of the old school, and when his gifted daughter's conscience compelled her to give up going to church, to him it was "an unpardonable offense, and nearly led to a family rupture." Hitherto she had been strenuous in her devotions, and severe in regard to what was considered "worldly pleasures"—writing to a friend, "O, that we could live only for eternity! May I seek to be sanctified wholly." Something occurred which gave her the impression that "religion was not requisite to moral excellence." She also declared, "My only desire is to know the truth; my only fear, to cling to error."

Knowledge is comfort as well as power. George Eliot seemed to have discovered this when she said: "I say it now, and I say it once for all, that I am influenced in my own conduct at the present time by far higher considerations and by a nobler idea of duty, than I ever was while I held evangelical beliefs. It is the quackery of infidelity to suppose that it has a nostrum for all mankind, and to say to all and singular, 'swallow my opinions and you shall be whole.'"

Ever since the "infidel" Thomas Paine declared that religion is a life, and the life of religion is to do good, there have been "infidels" who have endeavored to follow that injunction—that to do good at the present time is better than lazily depending upon future help by supplications; working now for better surroundings and making earth a heaven to enjoy here and now, instead of delaying to some future time. In fact there is no future time; even if we are destined to live eternally, it will always be today, always be opportunities for doing good.

If one is spiritual-minded and wants to serve God (or Good), let him take Christ's words and follow them as other infidels have done. Doing good to one another is the only way the most devout can serve God.

San Diego, Cal., April 8, 1906.

EDITOR'S EXCHANGE TABLE.

FAITH NO INCENTIVE TO MORALITY.

In a magazine for the current month, Eugene Wood tells of the Rev. Josiah Strong at the Rochester Congress of Religion advocating the teaching in the public schools of the three dogmas of the existence of God, the immortality of the soul and the future accountability of man, as furnishing the necessary incentives to morality. Whereupon the Rev. Algernon Crapsey pointed out that faith in these dogmas has never made men moral. The Mohammedan believes them even more intensely than the Christian, and he murders the Christian, and the Russian Christian believes them more than his Western brother, yet he tortures the Jew.—Los Angeles *Fellowship* (April).

OBJECTS OF FREETHOUGHT.

Freedom of thought or mental liberty is the means to the attainment of truth. Its principal object is to emancipate the mind from the degrading superstitions which tend to depress and corrupt the ideals of life. And as the spring rises no higher than its fountain head, so also the world of mind and moral life rises no higher than its ideals.—Dr. J. L. York in *Liberal Review* for April.

ETHICS NOT DEPENDENT ON CREED.

The independence of morality is the distinctive feature, as I understand it, of our Ethical Movement. The independence of the moral end means that it is not subordinate to any other human end, but that it is sovereign and supreme above all other human ends. . . . Man, so far as concerns the effort to achieve the moral ends, is not dependent on any happenings in the supernatural world

to set in play the operation of the moral forces within him. . . . It is plainly inconsistent to belong to two institutions, one of which affirms that character and morality is dependent on creed—that character and morality and righteousness cannot be achieved without the creed—while the other affirms that character is independent of creed.—Prof. Felix Adler, as quoted in *Ethical Addresses* (March), of 1415 Locust st., Philadelphia, Pa.

ANTIQUITY OF MAN.

At the present time the views of the scientists as to the date of the evolution of man out of the form immediately preceding him have a range of from 20,000 to 500,000 years. That man existed in the Miocene Tertiary is doubtful; that he originated in the Pliocene is the usual supposition; and that river-drift men lived in the Pleistocene Quarternary, or thousands and thousands of years before the supposititious Adam, is an incontestable fact.—Geo. Allen White in *Secular Thought*, Toronto, Can.

BODY, MIND AND MORALS.

Even the man in the street knows that man's intellectual and moral powers cannot be considered apart from the body. They are the latest products of his physical evolution, and no leading physiologist doubts that they are the functions of the 600 millions of nerve cells which exist in the grey matter of the cerebral hemispheres. If the grey matter of the brain be injured by accident or disease, inflamed by alcohol, or deadened by chloroform, there is an exactly corresponding change in the character of the intellectual and moral powers.—*Literary Guide*.

DISEASE A CAUSE OF CRIME.

When a man has been honest and honorable all his life and begins to show opposite traits after middle life, it is a perversion due to disease; some of the important

functions of nutrition are going wrong, and it is ignorance that will prosecute, for such prosecution is persecution. Justice cannot be done to these unfortunates until the fundamental laws of cause and effect are understood. So long as man will refuse to believe that mind is brain function, he will continue his unjust persecution in the name of *Justice*.—Dr. Tilden in *A Stuffed Club*, Denver.

Fellowship, edited by B. Fay Mills, is a Liberal Christian monthly published at 420 W. 6th st., Los Angeles. It is a worthy publication. Price, \$1 a year.

The *Blue Grass Blade*, Lexington, Ky., is, in my opinion, much improved since Mr. Hughes became its editor.

The Balance is the name of a new caller at this Table. It is a monthly "exponent of psychic phenomena, monistic philosophy and ancient thought." J. H. Cashmere, editor and publisher, 1700 Welton st., Denver, Colo.

SPECIAL CLUB RATES AND PREMIUMS.

Persons who receive this number of *THE REVIEW* as a sample copy should note the following *special terms* to *NEW SUBSCRIBERS ONLY*:


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EDITORIAL DEPARTMENT.

Book Notices crowded out again this month, for want of space, but chiefly for want of time to first read the books.

Friends of Prof. W. F. Jamieson should read his little notice on page 201 and then act accordingly. Send for his lectures and thus assist the worthy veteran and help to advance our good cause besides.

THE REVIEW office was honored during the past month by a pleasant call by Mr. and Mrs. C. W. G. Withee of St. Paul, Minn. Also by Professor Vail and Warren Edwin Brokaw, of *The Equilist*, Pasadena, Cal.

Persons receiving sample copies of this number of the REVIEW who wish to take advantage of the low clubbing rates offered on page 185 should send in their orders now, as I expect to discontinue those offers soon.

Attention is hereby called to the letter from Prof. Vail, on page 193, giving information regarding "canopy evolution" supplementary to the article by Estella Bachman in this and the preceding numbers of the REVIEW. The theory is an ingenious one, and is full of food for thought whether it be true in whole, in part, or only in slight ap-

proximation to the reality. "Freethinkers," at least, will not reject it, or ridicule it, without first giving it careful investigation. Prof. Vail is a Liberal and a *free thinker* of much natural ability and scientific education.

The series of articles begun in this number under the heading, "A Future Life?" will probably be continued month by month throughout the balance of 1906, and I expect to discuss all phases of the great question, as thoroughly as space will admit, from a scientific standpoint.

On page 197 may be found an address from the Secretary of the new "Materialist Association." I have printed it in leaflet form, including a roster of the present membership; anyone interested may obtain one or more copies of it by sending name and address, and one or more postage stamps, to Eliza Mowry Bliven, Brooklyn, Conn.

The great catastrophe at San Francisco and vicinity on the 18th and several succeeding days of April need not be in the least described here; the great dailies have carried every available detail to every part of the world. Its effects carry numerous lessons to those who have minds open to receive the truth when demonstrated by nature; but just at present the only comely thing to do is for each and all who have not suffered or lost all they possessed, to assist to the utmost those who suffer physically and financially, and this is being done to an almost phenomenal degree. The slight quake here did no damage.

Petitions for the pardon and release of Moses Harman are now being circulated. That is right and proper, for though Mr. Harman may have technically violated the postal laws and rather stubbornly and fanatically butted against the rules and regulations of the postoffice department, he probably did so without intentional injury to the public; and he is a very old man—his age alone appeals

for mercy and leniency. I, in no degree endorse either his theories or his fanatical methods of propagating them, yet no one is more willing, in the spirit of humaneness, to sign a petition to the President for Mr. Harman's pardon and release from prison. The folly of those who have been indulging in wild denunciation and defiance of the postoffice officials and the court is now more apparent than ever, when it comes to this common-sense, practical method of getting relief for the poor old man. It will be fortunate if that folly does not fatefully prejudice Harman's case in the President's estimation. Send to Dr. E. B. Foote, 120 Lexington ave., New York, for blank petition, get it signed by as many as possible, and return to Dr. Foote by May 20th, for presentation about June 1st.

LOS ANGELES LIBERAL CLUB.

During the month of April the Los Angeles Liberal Club has been very fortunate in securing excellent speakers for its principal addresses. Prof. B. R. Baumgardt and Prof. C. A. Whiting, two able scientists, Dr. W. T. Hutchins, a learned theologian and Liberal, and Prof. E. B. Warman, physical culturist and elocutionist, all contributed splendid addressés; but this REVIEW was printed before the last meeting of the month, which G. R. Bennet, Esq., was to address.

The program, in brief, for May is as follows: Sunday, 6th—B. R. Baumgardt: "Whence and Whither," or "Can a Man by Searching Find Out God?" 13th—Mrs. B. Fay Mills: "What Is It All For?" 20th—Prof. Warman: "The Hows of Good Health." 27th—Alva A. Reynolds: "Aerial Navigation." For copy of *Our Monthly Program* for May send to Walter Collins, 3706 S. Park ave., enclosing a postage stamp, or 25c for it for a year. Besides the program in full, it contains several pages of very interesting Freethought notes and comments each month. Meetings begin at 8 P.M. THE REVIEW is kept on sale at the librarian's table, receipts for which all go to the Club.

COMMENT ON RABBI HIRSCH'S LETTER.

(See page 191.) I am very glad to be able to print an authentic denial that Dr. Hirsch ever said that "all the very bad criminals—I mean the murderers, hold-up men," etc., "are atheists," etc., etc., as recently reported in the Associated Press dispatches and editorially commented on in the April REVIEW. And I would not have anything more to say here had the Doctor made this denial without any personal criticisms and insinuations directed to me. Referring by numerals to these statements, I will say without bitterness or disrespect:

1. No: the statements would have been refuted had I been certain that Rabbi Hirsch did not make them, for they went out to hundreds of thousands of newspaper readers as his statement and sentiment, and to which he gave his consent by his silence—failure or refusal to offer a disclaimer, or a correct report of his remarks, to the Associated Press for publication in the newspapers.

2. But how was the public to know this, when Rabbi Hirsch allowed it to stand undenied by him?

3. Disregarding the implication here, I will say that people of "good sense" know better than to place too much reliance on long-range reputation. Insurance men, bankers, legislators, judges and *preachers*, have been giving them daily demonstrations of late on this line; and the "good will" of everyone, is "worth having."

4. I wish to protest against the intimation that I made any "attack" upon Dr. Hirsch's personality.

5. I used the word "race" legitimately. I was not discussing a question of ethnology; I was not arguing from a scientific standpoint, but from that of a believer in the Bible narratives as reliable history, and on that basis the Jews as the offspring of Abraham are a "race." Webster says: "Race, n. 1. Descendants of a common ancestor." As a matter of fact, I, personally, do not think the Jews are a race in the ethnological sense; nor that a man called

Abraham was their progenitor—or that such a human individual ever existed. I do not “aspire to the seat of authority as exponent of scientific thought;” the REVIEW is devoted to the “*study of mind*,” etc., “by scientific methods,” and a student is seldom found in a “seat of authority,” but proverbially at the “*feet*” of authority. As a scientist, I did not so lapse; but, for argumentative reasons, I assumed the viewpoint of an unscientific opponent, and in doing this I was not addressing Dr. Hirsch, the “higher critic,” but Rabbi Hirsch as a representative of a great body of Jewish and Christian “lower critics” and uncritical believers in the Bible and the god Jhvh.

6. That Rabbi Hirsch is or is not an “adherent of the ‘higher criticism’,” and whether I knew or “still have to learn” the fact, is irrelevant. The higher critics are far from being wholly free and independent, as a rule, of the influence of early training, misdirected veneration for “God,” the Bible, and hoary superstitions, and also from a strong desire for the approbation of the churches and for the convenient salaries they may retain by a judicious conservatism and palliative concessions. Hence, they are, for the most part, still “within the fold;” they still wear the title of Prof., Rev., Father or Rabbi, and still talk about a certain “inspiration of the scriptures,” though it is an inspiration of “airy nothingness;” still pray—give thanks to and ask an attenuated God to violate the laws of nature by acts of volitional providence—for their stomachs’ sake! I will not say that Dr. Hirsch thus prostitutes his intellect, education and individuality, but I do say that the mere fact of one being an “adherent of the higher criticism” does not exempt him from suspicion of occasionally *throwing a sop to Superstition*.

With thanks to Dr. Hirsch for my text, and assurances that my criticisms are intended to be wholly impersonal and for the good of humanity, with much respect for and high esteem of one so liberal and worthy, I am

Yours fraternally,

SINGLETON W. DAVIS.

SUGGESTIVE LETTERS.

RABBI HIRSCH'S DISCLAIMER.

EDITOR HUMANITARIAN REVIEW:

I see that in your April number you take occasion to comment on opinions and utterances imputed to me by an associated press dispatch. You might have saved time and space had you first made sure that I had given utterance to the nonsense which in some incomprehensible manner was credited to me[1]. I never said what you presume I did, nor at any time did I entertain the sentiments ascribed to me. My explanation of the comedy of errors is that the reporter "faked"—finding it inconvenient to arrive in time to hear my talk, invented some stuff of his own and sent it out as coming from me[2]. I never pay attention to press reports, whether correct or not, relying on the good sense of those whose good will is worth having[3]. You might have known that one who has preached liberal doctrines for over thirty years, and who has given proof of as yet not being on the verge of mental collapse, could not have maintained the narrow nonsense which you make the basis of your attack[4].

Will you permit me to add that you make a grave mistake when you speak of the Jews as a race. We are not a race distinct from other parts of the Caucasian family. One who aspires to the seat of authority as exponent of scientific thought ought to be at home in the literature of modern anthropology sufficiently not to lapse into the common but unscientific error of regarding the Jews as a distinct race[5]. As far as my Bible is concerned, it seems you still have to learn that I am an adherent of the "higher criticism," and therefore I am but little concerned about Biblical mythology as the pillar upon which to rest my philosophy or my construction of religion[6]. Yours truly,

EMIL G. HIRSCH.

Chicago, Ill., April 9, 1906.

FROM DR. WILLIAM COLBY COOPER.

Although I am nearly blind (I am a septuagenarian), and over forty publications, including several freethought periodicals, come to my table, I cannot resist the temptation to subscribe for your excellent little magazine; hence the enclosed dollar. Do not send me any premium; I do not have to be hired to take so good a magazine as the HUMANITARIAN REVIEW. I am sending you even with this, my pamphlet, *Matter and Mind*. It may interest you.

Cleves, O., April 6, 1906.

W. C. COOPER.

FROM A FACETIOUS FRIEND.

Howdy? Enclosed find 65 cents; I want Tenney's *Eternity of the Earth* and *The Christ Story* by Dean.

Here's a clipping. Now, what do you think of this:

Rev. Silliman Blagden of Boston has issued a pamphlet in defense of capital punishment, which he says was 'inaugurated and ordained by Almighty God, and indorsed and justified and perpetuated by Jesus.'

[It's true, if a "silly man" did say it—that is, if "the sacred records" are true.—ED.]

These priests would have "an eye for an eye, and a tooth for a tooth." It would be "capital punishment" to banish the whole raft of priests to Boorabooraga. They are a stumbling-block in the path of progress.

Perhaps you think there is no virtue in crucifixes, and that religious processions bearing crucifixes cannot stop lava from flowing down the sides of a volcano; but what do you think of the stoppage of lava-flow on Vesuvius? Didn't the lava stop after the procession paraded? Now; didn't it? May be you will point to the fact that several of God's houses fell down, crushing the praying inmates, and it is probable you will find it in your infidel heart to aver that God was asleep when the roof fell in. O, you wicked sinner!

C. P. HOLT.

Columbia, Nev., April 16, 1906.

NOTE FROM PROFESSOR VAIL.

EDITOR REVIEW:

The able article of Estella Bachman is liable to be misunderstood in some of its "metaphysical settings," to which you call the reader's attention in the April number of the REVIEW. In *Annular Evolution*, "original truth" is the truth manifested in nature to the infant race, and which was in no sense "metaphysical" * or spiritual, as it is to the evolved race of today. According to the terms laid down by eminent evolutionists, infant humanity recognized no other *truth*. Spiritual and moral abstractions were as foreign to the race in its childhood as to the untutored child of today. Hence the only truth that was recognized by the primitive race entered the *eye* and not the heart; and we must stand upon the basic fact that humanity could never have recognized truth of any kind if it had not been offset by falsehood. Truth and falsehood, then, was originally two visible, antipodal natural manifestations.

This is so profusely supported in the old ceremonials of the Vedas, the Avesta and the Hebrew books, as you will recall to mind, that I need only allude to the fact. You remember how the old Egyptians recognized "two truths" (the *two Mas*). And in the old *Book of the Dead*, the "One," the "All," the "Universe," is repeatedly called the "Truth"—a visible personation of the "Boundless" heaven. Now, all this show of truth had its offset in what? Here is the picture:

The now demonstrable and historic vapor canopy was an ephemeral and *false* heaven. Hence the spectacular scene of a true heaven and a false one forever at war in

* N.B.—It was not the *truth* which I characterized as "metaphysical," but the "*settings*;" that is, the language or phraseology was such as is used by metaphysicians, instead of such as is used by modern physicists.—ED.

the kindergarten of humanity is held up to us all over the ancient world as the mightiest tragedy of the past, and in the end, the false heaven is thrown out of the skies as the Falsifier and "the father of lies," and the Truth-god, or the true heavens, is the victor.

You say "the blue sky is no more truth *per se* than is a black cloud." This is certainly the case today,* but how was it in the day when in all ancient oriental thought the "black cloud" was a "dæmon" and a "lie?" You certainly remember how the Parsee Dævas and the Vedic Asuras, all "black clouds," were the "personations† of falsehood." Nothing is more evident in the analysis of old thought than the fact that the ancient race knew only physical truth and physical right and wrong. The evolved man only recognizes moral truth, which is, in a sense, an evolution from "original truth." The "blue sky" as an emblem of truth," is an actual picture in more modern times, and this is most significant when, by the common consent of the scholars, the "blue‡ sky" is never men-

* Truth, above all things, is "the same yesterday, today and forever." To call a "black cloud" a "lie," or the blue sky truth, is to speak in the language of myth and poetry, not that of physical science.—ED.

† To speak of objects having been regarded as "*personations* of falsehood" or of "truth," is to speak the language of science; but that which is made to personate a thing or abstraction is *never the reality* personated. In poetry not in science, may it be so spoken of.—ED.

‡ It is the color blue that is lacking, not the sky. The primitive peoples are thought by some to not yet have developed the power of differentiating blue from black and gray; the power of color differentiation corresponds in status and development with the status and development of the other intellectual faculties, and the ability in comparison to discern differences is a later and higher development of intellect than the ability to discern similarity. The "sky" is mentioned in the ancient writings, though not called "blue;" it is as the *firmament*, the *heavens*—the dome or *heaved up* roof of the world.—ED.

tioned in any of the oldest books. It is not once named in the Hebrew scriptures, nor in the Zend Avesta, nor in the Vedas, and yet truth is, times without number, spoken of as a thing on exhibition, and even as a visible light in the clouds, and again as "hidden space."

The "Word" originally had no metaphysical import, either, as used in the oldest writing. The "Word," in its original enunciation, was celestial utterance. The rainbow is full of utterance; so is the cyclone; and if the bow could come in a thousand forms and features it would have a thousand expressions to add to the list of *words* now in use, and which to a vast extent were derived from the sky. We meet with the Vedic "Word of Varuna," the Avestan "Word of Ahura," the Grecian "Word of Zeus," and the Hebrew "Word of Jehovah," all uttered by *canopied skies*.*

ISAAC NEWTON VAIL.

Pasadena, Cal., April 2, 1906.

THE POWER OF HUMBUG.

In looking at things in a general way it appears that the more reactionary and conservative a party or system is—the more inconsistent a thing is, the better people like it. Take the subject of religion, for instance. The most numerous and wealthiest sects are such as the Catholics and the Methodists, who still hold to their medieval beliefs and refuse to progress—and glory in the fact. The more liberal and progressive of the Christian sects, like Unitarians, do not increase their membership to any appreciable extent, and constitute an insignificant percentage of Christian membership.

The old-style allopathic doctors are the most numerous and successful from a financial standpoint. A member of

*As primitive people regarded the sky as a solid dome or roof over the world, *it* was the apparent "canopy," is, I think the fact. As Dyaus, Varnua, etc., it was the clear sky of summer—the *bright or shining One*.—ED.

the medical fraternity, a successful practitioner, told me, confidentially, that if he should tell the majority of his patients to leave drugs alone and pay more attention to hygiene, they would conclude he wasn't much of a doctor, and patronize someone who would dose them to their hearts' content. "So," he concluded with a smile, "I generally prescribe some harmless pill or decoction and impress upon them as a secondary consideration some important hygienic rules; and those who follow the rules I lay down generally get well and then ascribe their cure to the power of the doctor's medicine."

The humbug of the so-called political reform movements is so evident that the word "reform" has a doubtful meaning. When Tammany was ousted in New York city by the so-called reform movement, what did their principal reforms consist of? The police force was employed to enforce New York's Puritanic Sunday law. Men were jailed for the crime of selling ice and other necessary articles on Sunday; the police had no time to protect the people from the thieves, murderers and cut-throats that abounded in the city—the city was going to be reformed by having the Sunday law enforced! H. SANDBERG.

Neenach, Cal., April, 1906.

THE REVIEW'S NEW BOOK CATALOGUE.

THE REVIEW office has made arrangements with a large New York book-publishing house whereby I can supply at Eastern prices a large variety of the best books likely to be wanted by Liberals, Rationalists, Agnostics and independent investigators of scientific, moral and religious subjects. Send for my new 32-page "Catalogue of Liberal and Scientific Books," with prices. All profits from the sale of books go to the support and extension of this magazine, so that your patronage in this line will be for the good of the cause it represents. Send for the Catalogue *today*, "lest you forget." It is free.

Send me names and addresses of liberal-minded people and I will send them free sample copies of the REVIEW.

Written for "The Humanitarian Review."

MATERIALIST ASSOCIATION.

FROM THE SECRETARY.

IT was with a faint heart that I proposed banding together this Association—doubting whether I could secure more than a half-dozen members in a year. Now I feel confident of its success. In three months we have enrolled twenty-five members. From their letters, I judge them to be clear-headed, conscientious, industrious, worthy citizens. Thus we are proving that the Christian "plan of salvation" is not necessary to keep mankind from degeneracy, and that Materialism is a promoter of intelligence, virtue and philanthropy.

Studying nature, mankind and the history of religions to learn the truth, made us Materialists. Intelligence is activity of living brain matter. When the blood stops flowing the brain stops acting, and we know nothing. Intelligence is a result of a most complicated combination of live materials in a live organized body and brain, with years of careful feeding and training, and centuries of inherited evolution. Little brain, little intelligence; no live brain, no intelligence. Hence there is no God, no future life. Unintelligent matter is eternal, and is the foundation of all energy. All forces result from combinations of unintelligent matter, by their never-created and eternal qualities called nature's laws. When man knows there is no God, no future life, no forgiveness, no punishments, rewards nor intelligence after death, he regards far more the rewards and punishments of this life which come through nature's laws, and he is incited to effort and best behavior to deserve the respect and co-operation of his fellow mortals, for safety, food, happiness, peace, prosperity and other blessings of life.

The object of the Materialist Association is to band

together the Materialists for companionship, mutual encouragement, progress in wisdom, and co-operative assistance in propagating Materialism, practical, beneficial morality, and nature study. "In union is strength." Learn the truth and the causes of good and evil: thus we learn to do right and help others to learn to do right.

If you are a Materialist, and want to belong to this Association, write to me (the Secretary), asking to be enrolled a member, and write something about yourself for me to use in introducing you to the other members. We have no dues. Each member helps in whatever way he thinks best to make Materialists, and to increase our membership, or to promote anything beneficial. I think each member should send to the others, occasionally, clippings, leaflets, papers, or letters, to help become better acquainted, or suggestions for co-operation and progress. You can start a ring letter, if you like. I trust we are equals, just, and intelligent, and so require no bosses, or rules and regulations.

Those who study out and write the ablest, interesting, instructive, convincing articles, and those who become lecturers capable of securing and wisely teaching large audiences, will naturally become our leaders. Endeavor to excel; but if your abilities or opportunities are scant, make yourself a helper. Say, "I can do something," and then do your best and keep happy. *Self-control*, not *beliefs*, is the foundation of wise choices and real righteousness—justice, temperance, virtue, kindness, peace, industry, health, happiness, heaven. Fretting and folly bring hell.

We would lead all schools, churches, public speakers and newspapers to teach about *materials* and beneficial morality in place of the Bible fictions. Help toward it.

ELIZA MOWRY BLIVEN, *Secretary*.

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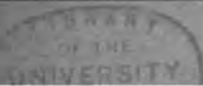
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THE HUMANITARIAN REVIEW

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No. 6.

A HUMANITARIAN POEM.

ABOU BEN ADHEM.

BY LEIGH HUNT.

ABOU BEN ADHEM (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold:
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord,
Answered, "The names of those who love the Lord."
"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spoke more low,
But cheerily still; and said, "I pray thee, then,
Write me as ONE THAT LOVES HIS FELLOW-MEN."
The angel wrote and vanished. The next night
It came again, with a great wakening light,
And showed the names whom love of God had blessed—
And lo! Ben Adhem's name led all the rest!

[This poem has been recited and reprinted thousands of times, but it well deserves a place here as a classic in Humanitarian literature.—EDITOR.]

Written for "The Humanitarian Review."

A FUTURE LIFE? RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

SECOND PAPER—THE RESURRECTION THEORY.

§ 11.—ORIGIN OF THE THEORY.

"And the graves were opened; and many BODIES of the saints which slept arose, and came out of the graves after his resurrection."—Matt. xxvii:52-53.

"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."—Luke xxiv:39.

WHENCE came into the mind of man the notion that after the death of his body he should sometime and somewhere resume life in that same body?

The belief in the resurrection of the body is older than history, almost as widespread as the race itself, and persists in the minds of millions of people today in the face of modern science. Not the ignorant and simple-minded only believe in the resurrection of the body, but people who have brains and education—even those familiar with science—many of them, believe in it; professors in our great colleges and universities, learned authors, priests, preachers, kings, popes, and presidents of the United States, believe in this theory. Why? Because it is apparently reasonable and is supported by "authority."

Here is the logical chain that binds even learned men to this belief: The Bible is the infallible word of an omniscient and absolutely truthful being; the Bible tells us

not only that the dead body *shall be* resurrected, but that many dead bodies *have been* resurrected. (See the New Testament for the doctrine and accounts of the "raising of Lazarus," the coming up of "many" out of the graves at the time of the crucifixion, and, especially the resurrection of the body of Jesus after the crucifixion.) The logic is correct as to the deduction; but is the major premise true?—*is the Bible the word of an infallible being?* Why do learned men believe it is? Because they are hypnotized by a million-time suggestion from infancy to old age. *Suggestion* rules the world! And the seed of suggestion is *repetition* and the "good ground" in which it germinates most perfectly is childhood. Suggestion is a mighty god whose altar is "the mother's knee," whose temple is the home and the school house and the church, whose priests are the parents, the pedagogues and the preachers; and like Jehovah he often puts into his prophets a "lying spirit." But the belief in the resurrection is not of Christian origin.

§ 12.—CHRISTIAN DOCTRINE OF EGYPTIAN ORIGIN.

The doctrine of the resurrection as an element of the Christian religion was not inherited from Judaism, nor was it originated by Jesus, the evangelists, or the other New Testament heroes and reputed authors. It is not an Old Testament doctrine. This feature of Christianity, like all else that distinguishes it from Judaism, is of ancient Egyptian origin, modified more or less by Grecian philosophy and poetry. Take the Græco-Egyptian elements out of Christianity, the residue is Judaism; take away its Judaistic elements, the residue is Græco-Egyptian paganism. Comparison of the Judaistic, Egyptian and Greek mythologies with the the Christian doctrines, legends and rites, demonstrates this.

Not only do Egyptian records and art relics, but their

custom of mummification, prove that the Egyptians from pre-historic times believed in the resurrection of the body. Whence or how did they get the idea?

§ 13.—A REVELATION BY THE SUN-GOD.

Analogy in Egyptian theology held a place corresponding to induction in modern science. The fundamental principles or premises of the Egyptian and other ancient mythologies are these: Man is an epitome of the universe; Human life, death and resurrection is an analogue of the apparent movement of the sun in a period of one day and night and of one solar year; The sun being an anthropomorphous god, the phenomena of his daily and yearly birth (at sunrise and winter solstice), growth, power (at noon and summer solstice), decline, death (at sunset and autumnal equinox), and *resurrection* (at sunrise and the vernal equinox), corresponds to a human life—and thus the sun-god reveals, by analogy, that man, like his god, is born, lives, dies and rises again. Hence, even now the "evening of life," the "winter" and "night of death," the "resurrection *morn*," etc., are common expressions.

Then, the phenomena of general life in the course of a year, by analogy, seemed to demonstrate to the poetic Egyptian mind the truth of the theory of the resurrection. In the spring Mother Earth gives birth to a new vegetation; the flocks of the shepherds bring forth their lambs at and about the time of the spring equinox; it is then appears the new-born ox and ass; then the birds lay their eggs and the birdlings are born: it is then the honey-bees swarm out and start new families—then, life is born. In mid-summer the growth of vegetation in general has grown up to its accustomed limit, and in autumn it dies and the seed is buried in the ground, and the animal world as to its activity is, metaphorically, dead and buried in the grave of winter. Then, varying the poetic

fancy (which to the oriental intellect is science), when spring comes again, the grave of winter opens and all life is *re-surrected*, the earth is decked with blossoms, the lord of heaven, the sun, "rises again" from the grave below the equator, 'tis the morning of the new year, the "resurrection morn," and the time for the glad Easter festival!

§ 14.—THE BODY TRANSFORMED.

Do you not see here where Paul got his argument for the resurrection, when he exclaims in confident triumph that the new plant cannot come forth unless the seed first die? And here he got his idea of being "raised a spiritual body," for though he was held by the ancient myth-philosophy to the doctrine of the resurrection of the body, some faint rays of the dawn of modern science showed him that the new plant resurrected was not actually the identical one of the previous year from which it sprang. and to maintain his argument by strict analogy he was compelled to introduce the supplementary theory of the new body. He had no conception of a human "spirit" or "soul" living without a body of some kind.

§ 15.—RELATION OF THE SPIRIT TO THE RESURRECTION.

But though the apostle (extending his similitude) says, "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body" (1. Cor. xv:44), it is evident from his attempted explanation of the resurrection in the fifteenth chapter of 1. Corinthians that he believed the "spiritual body" was the "natural body" transformed at the time of its resurrection, and the "sowing" of the body was essential as seed—"bare grain"—from which the spiritual body as a new plant should be "raised." In this statement of his theory of the resurrection, Paul (or, rather, the writer of the Pauline epistles) shows plainly the combination of two

more ancient original elements of the Christian doctrine, the Egyptian and the Grecian.

In Egyptian inscriptions and statuary the spirit or the "soul" is symbolized by a winged, bird-like form. In some of the tombs have been found statues of the "soul" posed as if keeping guard over the mummy of the body which it occupied before death. The object of mummification and this guardianship was evidently to make sure that the soul would be able to find and re-enter its body at the resurrection. The belief of certain Christian sects today that the soul remains in the grave with the body until the resurrection is undoubtedly, I think, a heritage of the old pagan notion symbolized by the soul-bird in the tomb. But this was not exactly Paul's theory. The Greeks likened the living body to the larva (caterpillar), the dead body to the chrysalis lying in the ground during winter, and the soul to the butterfly that is resurrected from the chrysalis. Indeed the very word soul in Greek, *psyche*, is literally a butterfly. The larva and chrysalis correspond to Paul's "natural body" and the butterfly to his "spiritual body." And here is the origin of the Christian notion that we shall have wings after the resurrection!

§ 16.—THE "NEW THEOLOGY" THEORIES.

The influence of modern science has affected the opinions of many of the more intelligent, learned, progressive Christians as to this as well as all other dogmas of their old creeds, and the representatives of what is sometimes called the new theology are attempting to "harmonize science and religion" as to the doctrine of the resurrection by putting a "spiritual" in place of the older literal interpretation of the New Testament declaration on the subjects. These new explanations are theological boomerangs that strike back at the entire Christian system,

old and new, by exciting suspicion in the minds of people both in and out of the churches that the creeds are unreliable and the scriptures they purport to epitomize are ambiguous or utterly fallacious.

Some Christian theologians tell us that the resurrection of Jesus was spiritual, not corporeal; that his body did not literally awaken from actual death and ascend skyward to a place "above" the earth. And yet it is reported by the Evangelist that when Jesus "appeared" to his disciples they "supposed they had seen a spirit," and that to convince them that it was *not* a spirit but a body of literal, material flesh and bones which they saw, Jesus said to them: "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have." And to make the demonstration more complete, he then ate "a piece of a broiled fish, and of a honeycomb." Luke xxiv:39-42, 43. Then it is related (v. 51) that "he was parted from them and carried up into heaven." If Jesus rose not bodily, but his spirit arose on the third day, are we to believe his spirit lay three days in the sepulchre? The gospels say unequivocally that Jesus "gave up the ghost" while on the cross and that the *body* arose from the dead.

This is the old-fashioned doctrine—the Egyptian form of the belief; but Paul, with his Greek modification of the resurrection theory, directly and unconditionally contradicts it in these words: "Flesh and blood cannot inherit the kingdom of God." 1. Cor. xv:50.

§ 17.—SCIENCE DISPELS THE ILLUSIONS.

That which distinguishes science from ordinary deductions of superficial observers and analogists is, besides its orderly arrangements of facts and its inductive method, is its disillusionment—its ability to distinguish the real from the merely apparent. A familiar illustration of this is furnished by astronomy in demonstrating the immense

distances between the earth and the heavenly bodies and the almost infinite difference in these distances as opposed to their apparently short and equal distance "above" the earth and their nearness to one another; another, by the demonstration of the earth's spherical form and its axial and orbital movement, as opposed to its apparent flatness and fixedness; another, the immense size of the heavenly bodies as opposed to their apparent diminutiveness; and another, that the sun, moon and stars do not move from east to west over or around the earth, as they appear to do, but that the moon only, moves around the earth, and that from west to east once in about twenty-eight days, instead of from east to west in about twenty-five hours.

Science dispels quite effectually the Pauline illusion of a close analogy between the sowing of seed and the burial of the dead, the germination of the seed and the death and decay of the corpse, or the coming-up of a new plant and the resurrection of a new or spiritual body from the dead and decayed "natural" one in the grave. Science shows that the human body dissolves after death into inorganic chemical elements and non-living compounds—is wholly destroyed and distributed to the soil, the sea, and the atmosphere, to be again assimilated by plants, and thence on again as components of animal and other human bodies, in a limitless revolution. Science shows us that the seed when planted does not "die," but sets up a more rapid life-action—awakes from a comparatively dormant condition, a kind of hibernation, just as the living buds on the deciduous trees do in the spring after a season of hibernation through the winter; the seed being a bud surrounded by a supply of prepared nutriment sufficient to build up the new plant until it has made adequate root-connections with the soil and leaf-connections with the air to enable it to take its sustenance directly from

these sources. Paul exclaims: "Thou fool, that which thou sowest is not quickened, except it die." 1. Cor. xv:36. But science convinces us that if the seed that has been sown die—if the germ die and its accompanying store of prepared nutriment rot, the seed *will not* and *can not* be "quickened." Paul may not himself have been a "fool" in making this remark, but he was more ignorant of plant life than the children in the lower grades of our common schools, and "inspiration" did not enlighten him.

§ 18.—A PARADOXICAL IMMORTALITY.

Science is equally destructive as to the butterfly illusion. There is no analogy between the transformation of a larva into the chrysalis state and the death of the human body. The larva and chrysalis correspond somewhat to the pre-natal life of the human, and the coming forth of the butterfly corresponds to the birth of a living human being, not to a resurrection of either a dead body or of the soul or spirit from the dead body. The butterfly is simply the mature insect—the adult stage, in which the male and female consort and the eggs are laid for the propagation of the species; larvæ or caterpillars can no more reproduce their kind than can the human embryo. If this Greek supposed-analogy be carried out logically, we should be forced to assume that all babies are born after the death and resurrection of their parents! And as for immortality, this analogy is wholly discouraging; for the life of the butterfly is one of but a few hours, and then it dies of old age like the "natural body" of a man. To be resurrected to an immortality analogous to the life of a butterfly, or that of next year's grain-stalk, would be farcical and unworthy of the name, for it would be a life of mixed pleasure and pain, like the present, and grim Death would quickly call again to repeat his tragedy.

The truth is, that the analogy between any and all of

the events and phenomena of human existence and those of wheat or caterpillar-butterfly existence, so far as science reveals it, pertains strictly to the here and now, the material and natural, the mutable and mortal, and *all* bodies are "natural," and none "spiritual" but (etymologically) the atmosphere.

§ 19.—MATERIAL BASIS OF THE THEORY'S ORIGIN.

In § 5, I expressed my opinion that there may have been one or more prehistoric periods of scientific achievement nearly, if not quite, as great as that of the present—and possibly even greater, in some respects at least. There are certain philological and psychological fossils that indicate that such opinion has some foundation; and one of these psychological (or mental) fossils is the vague theory of the resurrection of the body. If we conceive of the race life as being wave-like in its advancement, we can see that humanity, in the course of millions of years, is carried, under evolutionary laws, not in a straight line of progress onward and upward, but alternately down into the troughs and up onto the crests of the waves of progress. To my mind, evolution pictures the progress of the human race as a man coming out of the primordial protoplasm in the ooze at the bottom of the ancient ocean and out upon the eastern coast of a continent; thence westward taking his way overland, now down into a valley and then up onto a hill or mountain, toward the western coast; today he is crossing a ridge of the "Rocky Mountains," and from his high scientific altitude he looks back through the telescope of evolution and sees (though he has forgotten the events) the ocean he arose from—the dark valleys and bright crests of the "Blue Ridge" of the Alleghanies and the plains and table lands of comparative mediocrity. Then he turns his scientific vision through the telescope of natural law to the westward—the

future—and sees rising before him the lofty peaks of the Sierra Nevadas, with glimpses of the dark valleys intervening, and he hopes that when he ascends the highest of those lofty peaks of scientific knowledge and general development that he will be able to see still greater heights to which he shall attain; but alas! as I stand aside I see through a low pass *lower* mountains beyond—the Sierra Madre range, and beyond that, the foothills—the “Pacific Slope,” down which he will peacefully go in racial decline until he enters the arid deserts and fertile fields of the Golden State—the “Golden Age” of the race’s “second childhood!” But what is that I see beyond? O, it is another ocean!—the great Pacific, fit symbol of an eternal future “pacific” oblivion! As he came up out of the stormy Atlantic of the eternal past, so at last he will go down into an ocean of infinite futurity; but *it* is the *Pacific* ocean—an eternity of calm, of PEACE!

Mistake not my meaning; *this* is given as a picture of the *race’s* term of existence as a part of the animal world, not of the individual’s existence. I have not thus prematurely arrived at the end of my story.

So, viewing the probable progress of man in this light, I think the belief in the resurrection of the body may, at least in some degree, be a fossil—a degeneration of a prehistoric biological and chemical science which had clearly discerned the phenomena and laws of the alternate and constant chemical and vital integration and disintegration in which the material elementary substances composing a human body are the very same that have, in other combinations, served as components of other preceding human bodies. The scientific resurrection, the resurrection of the *atom*, pertains to this life and this world only; and this brings me into touch with the subject of my next paper, the Re-Incarnation Theory.

[*To be continued in THE REVIEW for July.*]

Written for "The Humanitarian Review."

NATURE OUR GUIDE TO HEALTH.

BY JUDGE PARISH B. LADD.

BECAUSE the writer has devoted much of his active life to the practice of the law, and the few last years in writing on the religions of the world, ancient history and philosophy, the science of life, government, etc., it should not be inferred therefrom that he has not found time to study anatomy, physiology, hygiene, etc., leaving materia medica and therapeutics to the physician.

And now, as preliminary to a discussion of the matters involved in the caption to this article, allow me to say, that if one can find no time to devote to more than one branch of learning, let that be the study of the mode of life best suited to maintain health; for on one's health depends all comfort and nearly all happiness. A good way to acquire such knowledge is to become a subscriber to some one or more of the numerous publications devoted to teaching the laws of health and hygiene.

One who is born with a fairly good constitution should, barring accidents, live a happy life, dying only when the human machine is worn out with age; and this may also be said of those who have not inherited the germs of fatal disease. Disease, in the sense of the word as here used, consists in the derangement of some one or more parts of the organic structure.

The organism, when seen through the microscope, presents a series of living cells, each an independent organism.* Collectively, they constitute one being, a machine

* See "A Future Life," §§ 4&5, May REVIEW, page 164.

with its numerous varied, correlated points, each dependent on the harmonious action of all. In most diseases, any cause which disturbs one part of the organism affects all to a greater or less extent, some local injuries being an exception to this rule. Most of the ailments affecting the human family have been classified and given special names, and the physician of long practice has learned that each specific disease generally yields to a certain treatment; but this is far from true in all cases, for the same treatment will not always do for the same symptoms, even in the same patient, much less in different persons, and so the practice of medicine can hardly be classed as a science; it is still in embryo—an experiment. The doctor finds certain symptoms, diagnoses the case, names the disease and prescribes. The patient gets no better, and a different remedy is resorted to; it fails, and the experiments are kept up until the patient dies or gets well. If he gets well, nature has performed the cure, sometimes slightly aided, when the doctor gets the credit for the cure; but, if the patient dies, it could not be avoided, for the disease was fatal!

Not long ago the practice was largely blood-letting and calomel—both injurious; nor did the doctors give up this practice until forced to do so by ridicule and common sense. These so-called remedies being driven out of use, drugs in almost endless variety came in. The allopathist became the father of this new practice, and he learned something: he could better determine and classify the diseases. But he went on experimenting with drugs almost without limit. He continued to diagnose the cases and experiment with his drugs. Now it is well known, and admitted by all honest physicians, that far the greater portion of these drugs are more or less poisonous.

When a person contracts a disease, nature at once goes to work to remove it, and if let alone, generally makes a cure; but when the drug practitioner is called in he must appear wise and "do something." A prescription on the

drug store is given, and a strong, generally deleterious drug is swallowed. Before this, Nature had one fight on her hands, with the drug she has another.

This drugging business, like the older blood-letting and calomel practice, has been carried to such an extreme that common sense is again coming to the rescue. Out of this abuse has grown up other medical systems, the most prominent among them, Homœopathy. If there is no real virtue in this little-sugar-pill practice, it has had the effect of holding up the indiscriminate drug slaughter. The Homœopathist, if a man of long practice and ability, as compared with the Allopathist, is the safer of the two practitioners, for he lets Nature have her course, throwing in a little aid when required; otherwise he and the Christian Scientist occupy the same ground. Where the disease is purely imaginary, as with many hysterical women and some men, the Homœopathist or the Christian Scientist (a huge misnomer) is better than than the Allopathist.

Let us now look at man in a state of health, and see what can be done to keep him there.

Here rules of hygiene come to the front and tell us how to follow nature and thereby preserve health. The two main sources of all diseases are colds and derangements of the alimentary organs. Colds may almost be classed among accidents, for often one fails to discover the first symptoms or detect the cause. When the cold is slight, confined to the head, it is easily handled—often cured by a few doses of bromide, to which add a hot bath and a thorough rubbing, always avoiding a sudden cooling off. If the cold tends downward, it should be looked after in its incipient stages; otherwise, serious complications may arise. The natural tendency of such colds is to retard circulation. The waste fluids of the body, whose natural escape is largely through the pores of the skin, must not be allowed to congest in the pores, as such congestion

shuts up the outlets for the escape of effete matter, which is driven back into the system where its poisonous germs may entail maladies hard to get rid of.

When the nutritious properties of the food have been assimilated with the organism in the building of living cells, the refuse should be allowed to escape through the natural outlets of the system. When this refuse and effete matter is carried back into the blood it oppresses the weakest organs, where it may entail serious trouble. If the lungs, pneumonia or consumption; if the kidneys, Bright's disease; or the liver may first feel its effects. The best remedy in this class of cases, as in pneumonia I know from actual test, is a thorough steam or hot-water bath—remaining in the bath until the body is heated through and through—followed by a hard rubbing of the skin with a coarse, dry towel; then go to bed and sweat, not getting up until warm and dry. If the first bath does not bring relief, repeat once or twice. If the cold has not thus been treated, call in a physician and follow his advice, except as to drugs.

By far the greatest number of diseases arise from eating improper food, and eating too much and too fast. One should eat slowly, so as to allow the food to be well chewed and freely mixed with the saliva and gastric juice. The food should not be of a quality to coax an unwilling appetite. Eat only when hungry, and then only coarse, plain foods, and always stop eating with a little appetite left. As to the kind of food, no two require exactly the same. Mush and milk are among the most wholesome of foods. Vegetables, coarse bread and fruits serve nature's purposes. But too much meat should be avoided. Some physicians recommend the free use of meats, while others prefer an almost exclusive vegetable diet. As an excuse for meat eating, the incisors are cited to prove that man is intended by nature as a cross between the carnivora and the herbivora; but this does not sustain that theory, for the vegetable-eating monkeys have the same kind of

front teeth, as well as all rodents and many other herbivorous animals. The eating of meat is more of a habit than a demand of nature, but it is a habit of long duration—perhaps too long to be entirely abandoned with impunity. Aside from physical demands, another element comes to the front, viz: All animals have a natural desire to preserve life.

No one kind of food can be prescribed for all alike; each must consult nature and there learn what kind of food his organism requires, always looking out that habit does not warp his judgment.

Carbon and nitrogen constitute the main bulk of solids in both our food and the human body. Albuminoids go to build up tissues. A variety of food serves best, but meat may be entirely avoided, except where its habitual use is too strong to be overcome with impunity. When too much food is taken into the stomach at one time, only a part of it is assimilated and the rest of it, in a crude, undigested state, is thrown off through the colon. Undigested food, not having reached a fluid state, clogs the natural avenue of ejection, and disease of some kind is sure to result. When costiveness is thus caused, a syringe should be used, which will afford relief at once.

Most remedies lie within the province of the patient himself, but when for any reason he fails to discover the cause of the malady, or to apply the proper remedies, he should consult an experienced physician. The writer of this does not mean that we should entirely dispense with the physician, but only to give hints which, if followed, will lead to the avoidance or cure of most diseases by the use of home remedies. But in spite of all precautions, one is sometimes caught napping, as I myself have been.

One who expects to get along in harmony with Nature, must keep his accounts properly balanced, for she accepts no excuses or vicarious offers of atonement.

Alameda, Cal.

MYTHS OF THE BIBLE.

EXTRACTS FROM A LECTURE BEFORE
THE LOS ANGELES LIBERAL CLUB

BY W. E. BAXTER.

Sacred Numbers in the Bible Myths.

NUMBERS were used as mystic symbols in all ancient religions. One is the symbol of simple unity; two, of productive unity, comprising positive and negative, active and passive—the male and female principles of nature; three, of trinity; four, of organization; five, of completeness and aspiration; six, of harmony and association; seven, the symbol of completeness of a series;* eight, symbol of division of unities and trinities; nine, a symbol of completeness, since there is no number higher than nine—numbers going higher being combinations of the above numbers. The numbers three and seven and twelve are the ones most used in all systems of religion.

The Mystic Number Three—the Trinity.

All systems of religion lay great stress on the mystic number three, a trinity. Nearly all Bible names are made up of more or less of these pagan trinities, as used by the pagans in describing, analyzing, defining and symbolizing their personifications of the sun, moon and stars.

The name Jesus is a triune name, and originally stood

*“It is usually stated the days of the week are named after the seven planets of the Egyptian astronomers. Thus Sunday is the sun's day; Monday, the moon's day; Tuesday, from Saxon Tiw, a deity who corresponded to Mars in the Roman mythology; Wednesday, from Woden, the Saxon equivalent of Mercury; Thursday, from Thor, Saxon equivalent of the Roman Jupiter; Friday, from Fria, the Saxon's Venus, and Saturday is Saturn's day.”

I-es-us, the *I* signified the self-existing One, and always related to the sun; *es* meant life and *us*, fire—I-es-us, or Jesus, the sun giving light or fire and heat or life. This is a male trinity, for the sun rises, or is born, in the morning, the Son, is the Most High at noon, the Father, and sets in the evening, the Holy Ghost. Here we have the ancient definition of the Father, Son and Holy Ghost—the three in one, the one in three.

The sun was always regarded as a god in the singular sense, and when it was deified in three different positions on the same day, became three gods in one and at the same time one in three. When the sun entered the sign of Aquarius (January), the water sign, it was said to be baptized, and this sign was called Io-an-nes or John, a triune name; hence the baptism of Jesus or I-es-us by Io-an-nes or John meant the sun passing into and through the sign of Aquarius. The crucifixion was symbolized by the sun hanging on the equinoctial line, which formed a cross. The three days and nights in the grave, or descent into hell, meant the sun in Acheron—a term used to designate the lower world, or that portion of the heavens below the equatorial circle, by the ancients called *hades*, or hell. The resurrection was personified from the sun on Christmas morning, or the morning of the winter solstice, when the sun, which had appeared to cease to live for three days during the time he is apparently stationary in his annual journey through the zodiac, cleared the equatorial crossing* and, figuratively, com-

*This is, I think, erroneous. The sun does not "clear the equatorial crossing" at the winter solstice, but at the vernal, or spring, equinox. *Hades*, the grave or hell, is the winter season, and the sun emerges from it at the vernal equinox, the "morning of the first day of the week;" the "week" of the six "work-days" (months), or growing months of the year, winter here being "the sabbath" or "day of rest" from the "creation" of the pastures, field crops and young animals; hence the Easter festival in the spring. (See article "A Future Life?" §14, p. 208.)—ED.

mening to ascend the heavens, was said to rise from death to life.* Hence in the mystic language of this fable of the stars, I-es-us the sun-god was crucified, died on the cross, was buried, descended into hell, the astronomical grave of the sun, and on the third day rose from the dead—a tragedy played by Nature in the starry heavens for thousands upon thousands of years in the past, in the present, and will be on into the future.

In all trinities, of whatever origin, the idea has been to combine three principles of nature into one and then worship that principle as the source of all that is; and all forms of life and matter, visible and invisible, have been used as types or way-marks in defining, describing and deifying it.

The Sacred Number Seven.

St. John speaks of "the seven spirits of God which go out into all the earth," the seven churches of Asia Minor, the lamb with seven horns and seven eyes, the book with seven seals and their successive openings at seven different epochs, the seven angels with seven trumpets, the seven thunders, the seven last plagues, etc. Pythagoras introduced the seven-fold religious classifications of India and Greece.

The Number Twelve.

This is the symbol of subordination and association. It was a sacred and mystic number. Note the twelve gods of the Greeks and Romans; the twelve tribes of Israel, the twelve months of the year[corresponding to the twelve signs of the zodiac, the twelve hours of the ancient day], the twelve altars of James, the twelve apostles, etc. Upon the door of the main entrance to the Church of Notre

*But there is no resurrection "from death to life" at the winter solstice; it is in the spring (about the time of the vernal equinox) when the grass, the flowers, the corn and the animal world, as well as the sun, rise out of the grave of winter, and at Easter all greet one another with the joyous salutation, "The Lord is risen!"—ED. H. R.

Dame, at Paris, dedicated to the worship of Mary, are delineated in bass-relief, a series of twelve panels arranged around the outer margin of the door, corresponding to the twelve signs of the zodiac and arranged in groups of three, each group corresponding to one of the four seasons of the year. The panels of eleven of these signs contain each the respective symbol representing it, Aries, Taurus, Gemini, Cancer, Leo, etc.; but in the square corresponding with Virgo, the celestial or zodiacal Virgin, the symbol of the woman is absent, and in its place is the figure of the sculptor himself, at his work. The Virgin of the zodiac, which should have occupied that panel, is placed in the central panel of the door, holding in her arms an infant effigy or representation of the newborn sun, which, according to all of the pagan systems of religion, was supposed to be born of the zodiacal Virgin at midnight at the winter solstice. This church of Notre Dame (Our Lady) stands on the site of a temple consecrated to Venus, the Roman Goddess of Love and Beauty, and is consecrated to Mary, the successor of the same zodiacal Virgin mother of the sun. On the same door of this church are arranged figures of men, the dress and garments of which denote the changes of the temperature of the seasons. Similar devices ornament the door of the Church of St. Denis, in Paris.

The mitre or triple crown worn by the pope originally had twelve points, representing the twelve signs of the zodiac. The Twelve Apostles of the St. Peter's in Rome are representations and exact copies of the twelve gods which were transported from Olympus to Rome in the days of the emperor Hadrian (117 to 138 A.D.), and back of these twelve gods or apostles are the twelve signs of the zodiac. As near as possible, these twelve figures are made to correspond to the zodiacal signs, and in the reign of Pope Nicholas IV., in 1288, they were completely written out and described in all their details.

In the case of Mayence, virgin mother of the god He-

sus of the Druids, the traditions of whom are over two thousand years old, represent her body as being enveloped in light and a crown of twelve stars upon her head, corresponds exactly to the apocalyptic figure described by St. John, who speaks of "a woman clothed with the sun (light), the moon under her feet and a crown of twelve stars upon her head." The Virgin God-Mother Mayence was also represented as having her feet on the head of a serpent, while St. John describes the woman as being chased by a serpent.

Now, this woman, or the astronomical Virgin, may be said to be clothed with the sun, or light as in the case of Mayence, from her relative position to the sun and her situation among the stars. There she stands, right in the focus of the sun's rays in August, the hottest month of the year, and thus is "clothed with the sun" more brilliantly than the constellation of any other sign; when of course the moon is under her feet, while the twelve signs of the zodiac form her crown of stars.

The distinguished architect, designer and builder of Roman Catholic churches, Jacob Capo, says: "I, myself, helped in 1240 to mount at Florence, at their great church there, the statue of Hesus of the Celtic Druids, which was brought there, by the order of the ruling pontiff, from Northern France, or what is called Brittany. And I testify to the identity of materials of the statues of Jesus and his twelve apostles, which are all merely pagan divinities carved and modified to suit Christian wants and requirements. I helped to convert the stones of the pagan temples into Christian churches and of pagan statues into the apostles of Christianity." These mute marbles of Florence will testify to what neither Catholic nor Protestant Christians can deny. Why is it that the ruins of Thebes, of Ephesus, of Athens and of Rome have so few of the pagan gods standing in them today? They stand today at Rome, Padua, Florence, Venice and Geneva as the Jesus and the apostles of the Christian religion!

[*To be continued in THE REVIEW for July.*]

Written for "The Humanitarian Review."

THE SUNDAY SCHOOL.

BY J. T. PATCH.

THE Christian Sunday School is the nursery of the Christian church; the training received therein makes easy recruits for the churches.

The children of the Sunday schools are under the most rigid surveillance of the church; the literature, consisting of the lessons, commentaries and story papers, is all written and specially prepared as a department of church work; the trend of thought is outlined for the entire lesson, which is in keeping with the dogmatic philosophy of Christianity. The idea and worship of a god, I consider to be the most prominent feature of all the Sunday school teaching. Everything like thought or study is eliminated. By this method the children become familiar with church phraseology; and religious terms which are barbarous in the extreme become familiar and palatable. Ideas which under other circumstances would be revolting, in the church and the Sunday school are accepted with devotion and even satisfaction.

Recently I had occasion to visit a church Sunday school which had for its lesson the story of Daniel in the lions' den. (Dan. vi:10-23.) The lesson was carefully gone over and explained that when Daniel was put in with the lions God closed their mouths and Daniel came out unharmed, while Daniel's accusers, with their *wives and children*, were destroyed. The children were taught that this story was actual history; that God was wise and *just* in protecting Daniel and allowing *innocent women and children* to be devoured by the lions! It was all looked upon as perfectly truthful and just.

Such teaching in the Sunday school familiarizes the children with the unreasonable and impossible in the

Christian religion, and they become easy material for church membership. Propositions which ordinarily have no consideration or influence become very important and even sacred when considered as religion.

The Christian Sunday school is so thoroughly organized that to introduce any other literature into the school is impossible. Liberals ought to learn methods from the churches, and organize societies and have their schools for children, and lectures, etc., for grown-up people.

Homedale, Idaho.

For The Humanitarian Review.

A GOOD RELIGION.

BY MRS. C. K. SMITH.

"All the religion I have is to do the square thing by everybody, and let the future take care of itself."

In the *Los Angeles Times*, this is reported to have been said by a woman selling papers on the street to get money to educate her two sons. She was born in Russia. Both parents intensely religious, they feared that education would lead her away from the orthodox Jewish faith; so she was kept ignorant.

She felt that life was not worth living without education, and her sole aim in life was to send her boys to college and make life for them worth living; another instance of neglecting the needs of the present life for the future life of the soul. Too ignorant to know that "doing the square thing by everybody" is the way to build a home for the soul—equivalent to the Golden Rule, doing as you would be done by.

It does seem that common sense would teach everyone that making good use of the present would be the best way to prepare for the future. "He's got larnin," is what I once heard a church member say, which fact seemed to spoil the enjoyment of a brilliant discourse.

San Diego, Cal.

EDITOR'S EXCHANGE TABLE.

Choice, brief Extracts from Current Liberal Periodicals.

A NEW THINKER FOUND.

Among a host of people who think they think, I occasionally run across one who really thinks; who is not satisfied with second-hand ideas; who has no superstitious reverence for the old things *because* they are old, neither subscribes to the new *because* it is new. It always brings a glow of pleasure to find such an one. I hope a goodly number of "our family" will get acquainted with Mr. Singleton W. Davis, the editor of THE HUMANITARIAN REVIEW, 852, E. Lee st., Los Angeles, Cal. THE REVIEW is \$1 a year, and if you are "in his class" you will say it is worth it and more.—*Good Health Clinic*, Syracuse, N. Y.

WHAT IS MAN?

Man is but a link in the chain of cause and effect, in the beginningless and endless evolution. His character and deeds are not his alone, but are inevitable sequences and antecedents of change. Let not too much be said of man's own greatness within or realized to others. For he may be able simply to appreciate a greatness and goodness which he cannot make his own. Herein is the admirable, that he dreams of such goodness.—Reuben H. Mitchell on "Progress," in *Liberal Review*, Chicago, Ill.

REASON WILL SOON REIGN.

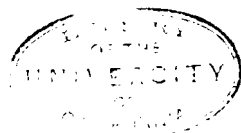
A reliable barometer of popular sentiment, an infallible indication of the strength of any movement, is the attitude of the daily press, for it keeps sure touch on the public pulse. . . . The latest ostracized cause to receive journalistic recognition and commendation, is Freethought. The press is preparing to storm the stronghold of superstition.

This fact proclaims the dawn of a new day—the rising of the sun of Reason—the illumination of the horizon of human thought—the ushering in of the reign of Rationalism. Freethought, so long despised and persecuted, is becoming popular. Not much longer will it be forced to fight, but will be followed and fawned upon by the influences that formerly opposed it.—Walter Hurt in the *To-Morrow* magazine (May), Chicago, Ill.

WHAT'S IN A NAME?

It is unfortunate that, as yet, no one general term has been agreed upon as a fitting designation of the great mass of people who stand opposed to the claims of supernatural religionists, but there are many words better than infidel to be used. "Freethinker," "Rationalist," "Secularist," "Naturalist," "Liberal," "Monist," any of these words will do; but the word "infidel" stands for nothing in particular, and is so weighted down with prejudice that it would require an immense waste of labor to cleanse it so as to fitly name the great army of bold and earnest truth seekers who stand for the advancement of knowledge and the righteousness of reason—for the really "true faith" that is slowly dawning on a world of mentally free men and women.—Editor Maple in *Ingersoll Mem. Beacon* (May), Chicago, Ill.

[With a part of the foregoing I most heartily agree; but when Bro. Maple speaks of "the great army of bold and fearless truth seekers" for whom, he says, the names "Freethinker," "Rationalist," "Monist," etc., "will do," I am free to confess myself an "unbeliever!" A "great army"? Why, a great army in the world of 1,500,000,000 inhabitants, should consist of one or more millions of "soldiers," all well drilled in the use of the weapons of logic and supplied with great stores of the ammunition of scientific knowledge and heroic zeal for the accomplishment of a common purpose—not a mere plurality of



indifferent, unorganized, uncoherent monads, without discipline, orderly method, zeal, unity of purpose and effort. There is no "*world* of mentally free men and women." There is no "*great mass* of people who stand opposed to the claims of supernatural religionists." There is only here and there an isolated "sharp-shooter," each fighting independently of the other, and scarcely even attracting the notice of the really mighty armies of Superstition—the Protestants, the Roman and Greek Catholics, the Mohammedans. Perhaps Brother Maple fell into a trance and saw with "prophetic vision" in the sweet bye-and-bye the really "great army" of really "bold and earnest," "mentally-free" Humanitarians that *is to be!*—ED.]

EVIDENCES OF HUMAN SOLIDARITY.

The extent of the California disaster cannot yet be realized, its magnitude exceeding anything of the kind known in the history of America. But with all its sad features there is something magnificent and inspiring in the outflow of sympathy and generosity witnessed on all sides. Beneath the sordid conditions of present-day life of which we have heard so much of late, there is revealed a kindness and nobility of heart and a unity of feeling and purpose which show human brotherhood to be a fact, and which must surely reinforce faith in the goodness and divine possibilities of our race.—*The Unionist*.

THE WAYS OF GOD!

The preachers who tell us that God destroyed San Francisco on account of the wickedness of its population ought to tell us why he destroyed seventy-five churches also.—*The Searchlight*, Waco, Texas.

[Editor Shaw announces that he has signed an agreement to debate the proposition "the Bible is a fallible book of human origin" with a Baptist preacher at Buckner, Texas, June 12, 13 and 14.—ED.]

IMPORTANT PAPERS.

Here are citations to some of what I consider the more important articles in recent numbers of some of my highly-esteemed cotemporaries.

Good Health Clinic, monthly, 5c. a copy, 50c. a year; E. Elmer Keeler, M. D., editor, Syracuse, N. Y. May number, besides other good things, contains:—

"An Apostle of Ill Health," "Camp Life the Ideal Vacation," and "The Most Wonderful Thing in the World," by the Editor; "A Beautiful Life," by Russell D. Chase; and a letter from Dr. T. J. Bowles, the Rationalist.

To-Morrow, monthly, 10c., \$1.00 a year; 2238 Calumet ave., Chicago, Ill.; Parker H. Sercombe, managing editor. (See ad in this REVIEW). May number contains:—

"A Lesson in Freethought," by Mr. Sercombe. "Reason Soon will Reign," by Walter Hurt. "On Death," by Wm. F. Barnard. "History of Human Marriage" (Part IV), by Lida P. Robinson. "Are We Immortal?" by J. G. Frederick. "Propagation an Ego Impulse," by Gideon Dietrich. "The Devil is Nearly Dead," (poem) by Dr. W. Colby Cooper.

Fellowship, monthly, 10c. a copy, \$1 a year; Benjamin Fay Mills, Editor, Los Angeles, Cal. April number:—

"The Religion of Democracy" and "A Lesson for Liberals," by the Editor; "Why We Should Study Emerson," by Mary Russell Mills.

The Path-Finder, monthly, \$1 a year. Edgar Wallace Conable, editor, 211 New High st., Los Angeles, Cal.

"What Is Life? And the Answer" (Part 2), by Thomas Powell, M. D. "The Evolution of God" (No. 11), by K.

The Balance, monthly, 50c. a year; Denver, Colo. May number contains the following:

A continuation of the editorial articles under the paradoxical and pretentious caption, "The Analysis and Synthesis of the Infinite."

In the *Phrenological Journal* for May is an interesting article on "Scientific Marriage," by Dr. E. B. Foote, Jr., and in *Charities and The Commons* is another by the Doctor on "An Undeveloped Field in Medical Education."

THE HUMANITARIAN REVIEW.

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EDITORIAL DEPARTMENT.

THE IGGOROTES.

"The heathen, in his blindness,
Bows down to wood and stone."

So we have been told times almost numberless. And so has Jhvh; in prayer and song it has been ding-donged into his infinite ears millions of times and ever since Eve raised Cain and sent him into the land of dreams to marry a wife who was neither "created" nor the daughter of the only man and woman on earth, but just happened for the convenience of the sacred story writer, where he started in to "increase and multiply" and populate the brand-new earth with heathen other-god worshipers to the great provocation of Jhvh's divine jealousy!

Having always lived in a "Christian country" (where there are no heathen, of course!), I have long been anxious to see some simon-pure heathens. At last the opportunity came, and I embraced it. Some real, "naked savages," genuine head-hunters—Iggorotes from Bantoc—kindly came over from the Philippines expressly to let me (and other Christians!) see them! They came right into

Los Angeles and set up their butts in the midst of "the Lord's houses" and among "His holy 'Angels'!"

I made a call at their village one Sunday. The men, with a very meager exception, were nude. Their bodies were muscular, well-formed, copper-colored and hairless. The women wore blankets, beads, bracelets etc., but were bare-headed and bare-footed, and smaller than the men. The Iggorotes, as here represented, are naturally intelligent but child-like in mental development, and extremely good-natured and jocular. They are spiritists, believing that all diseases are caused by obsession, and that friendly spirits can grant them favors; they pray to one Great Spirit as a god, but have no priesthood; at death all alike enter the spirit world, which is not two places of rewards and punishments, hence they have no "scheme of salvation." They marry for life, one man to one woman. In their association, the members of each village live very peaceably together, seldom quarreling. Though "head-hunters," they are truthful, and though they make and use fermented liquors, the young men never, and the old men seldom, get riotously drunk. Those that were here were rapidly learning to speak English, and had learned to sing "America" quite creditably; and they knew perfectly the relative value of our coins. It is hard to see wherein their conversion to Christianity would benefit them.

DEATH OF PETER ECKLER.

The following facts have been furnished by Mr. Carl D. Eckler for publication in the REVIEW.

Peter Eckler, the well-known printer, publisher and seller of scientific and Freethought books and "Liberal Classics, of 35 Fulton st., New York, died April 30, 1906, in his eighty-fourth year. His death was the result of a fall received the previous week. Mr. Eckler was remark-

able for his vigorous health to within a few days of his death, despite his years. It was his practice to walk from his home every business day to Fulton Ferry, where he took the boat to Manhattan, his office for the past fifty years being at 35 Fulton street; and after his day's work was over, he would walk back to his home from Fulton Ferry, a distance of four miles, making a good eight-mile walk every day. Mr. Eckler was born in Catskill, N. Y., March, 28, 1823, and received his early education in the academy in that place. When scarcely twenty years old he came to New York and engaged in the publishing business. For many years he published the *Age of Reason*, a weekly periodical devoted to the promulgation of Freethought doctrines. He published a number of the works of Col. Robert G. Ingersoll and Library of Liberal Classics, besides a re-publication of Gibbon's *Christianity*. He leaves a widow and two children. The business will be continued under the firm name of Peter Eckler.

DEATH OF DR. CLAIR J. GRECE.

From the London *Literary Guide* for March, which has just reached this office, I learn of the death of Dr. Clair J. Grece, of Redhill, Surrey, England, a good friend and subscriber of the *Review* and a level-headed, true-hearted Rationalist of irreproachable character.

Dr. Grece was born Aug. 31, 1831, and died in December, 1906, aged about seventy-five years. Percy Vaughn, in a generous tribute to the memory of Dr. Grece, uses these sentences of high but just praise: "To say of any man that no one knew him without being the better for it, is high praise indeed. To say it of Dr. Grece is to tell the simple truth. . . He was a man who had gained virtue by self-schooling, and he wore it as easily and naturally as he wore his clothes. . . . He had the infinite capacity of taking pains which is sometimes said to be the essence

of genius; and whatever task he took up, he went about it with a methodical precision and patient industry that insured a perfect accomplishment. He was always perfectly at his ease, lucid and rational, .. never lost his temper, and never listened to scandal. .. there was a broad humanity, a fine sympathy, a rare capacity for friendship. ... His Rationalism was that of Holbach and Diderot. .. His religion was that of Thomas Paine—'to do good.'"

LESSONS OF THE GREAT DISASTER.

What lessons can be logically drawn from the great double disaster of earthquake and fire at San Francisco? That there is an omniscient, omnipotent and infinitely just and merciful personal Providence? That such a being caused the calamity as a means of punishing the inhabitants for their wickedness? That in doing so he did not discriminate, but mangled and burned innocent babes and his Christian believers along with criminals and the "heathen" Chinese, and yet allowed to escape other vicious and criminal people? That he destroyed eighty-five of his own houses—churches—Stanford University and other educational buildings, and the asylum for the irresponsible insane, and yet spared some saloons, bawdy houses and homes of the ultra-wicked? Not at all.

It teaches, 1, that there is no kind personal Providence caring for mankind; 2, that natural law is universal and immutable; 3, that mercy is a sentiment of man, and not of inanimate nature; 4, that mankind is a solidarity of sympathetic, co-operating individuals; 5, that for safety men must build better houses and means of water supply.

A personal letter from Judge Parish B. Ladd, of Alameda, soon after the San Francisco earthquake, informed me that he was safe but considerably demoralized by the horror of the calamity. His chimney was shaken down, but I believe he suffered no other immediate property loss. All REVIEW readers will heartily join me in con-

gratulating the Judge and his wife on their fortunate escape from physical injury, in sympathy with them in their sorrow and in hope for the early restoration of their health and equanimity.

A RATIONAL APOSTLE OF HEALTH.

There are many health journals and many apostles of health, each with a hobby, a fad or a theory, if not several of them, and the public is assured by each propagator that his theory, method, plan or system is the *only* one that lights the straight and narrow path to Good Health and a painless death at the end of a long life. After reading and hearing many or all of these more or less conflicting theories, the thoughtful searcher after physical salvation is apt to find himself floundering in a slough of hopeless doubt and despondency. Yet, doubtless, in each and nearly all of these various cults there are some truths and some approach to teaching right methods of preventing ill health and restoring good health, and it is to be hoped that with the advance of biologic science will come a unification of the good in all these pioneer movements and a weeding out of all their errors. To readers of the REVIEW, I can confidently recommend as one of the most rational and superstitionless of these good health propagandists, Dr. E. Elmer Keeler, and his magazine, the *Good Health Clinic*, as the expositor of his doctrines and one of the most reliable of health journals. New subscribers to the REVIEW can get both magazines a year for only \$1. (See clubbing rates on page 243.) Any paid-up old subscriber to the REVIEW who will obtain one new subscriber and send me \$1 may have the *Clinic* a year free.

The Progressive Club of Los Angeles, its president, Mr. Geo. T. Bruce, informs me, will probably continue its meetings through the summer, but will change from afternoon to evening when the very warm weather comes on.

The petition for the pardon of Moses Harman sent up from Los Angeles contained names of 130 signers.

Chautauqua Association of Southern California.

The 22d annual session of the Long Beach (Cal.) Chautauqua is to be held July 9-21, in the new auditorium, which has a seating capacity of 6,000. The Long Beach Italian Band will be one of the daily features, and ticket holders will be admitted to all the daily concerts. There will be other instrumental and vocal music also, by an orchestra, a vocal club, a quartet, soloists, and a large choir trained for the occasion. There will be a full program of classes as usual. Bible Study, conducted by Prof. Chas. F. Kent, of Yale; Child Study, by Prof. Geo. L. Lester; English Literature, Art and Design, Elocution, Physical Culture, and Cooking are provided for.

Regular season ticket, admitting the holder to all the classes, lectures, concerts and entertainments, \$2.50.

Rev. C. P. DORLAND, President, Long Beach, Cal.

B. R. BAUMGARDT, Sec., 116 N. Broadway, Los Angeles.

Los Angeles Liberal Club Meetings—June Program.

From advance sheets of *Our Monthly Program* for the month of June is obtained the following summary of the Los Angeles Liberal Club's program for the four Sunday meetings of that month:

June 3d—B. R. Baumgardt: a lecture on the World's Fair at St. Louis entitled "Around the World in One Evening," and illustrated with 140 colored stereopticon views.

June 10th—Prof. C. A. Whiting: a lecture on "The Brain: the Thing that Thinks," including a criticism of Hudson's hypothesis of objective and subjective mind.

June 17th—A. H. Low: "Happiness the Chief End of Man," to be discussed from a sociological standpoint.

June 24th—Prof. Aylmer Harding: "What Kind of a God?" An attempt at reconciling science and religion.

The Club proposes to continue the meetings without a summer vacation. For a copy of *Our Monthly Program*, address Walter Collins, 3706 So. Park ave., Los Angeles.

Subscribers to the REVIEW will be notified a month before the time paid for expires by a circular letter.

SUGGESTIVE LETTERS.

FROM AN OCTOGENARIAN AUTHOR.

Your excellent magazine comes to me regularly, and I find much in it to interest me. Your good, generous notices of my books give me great satisfaction. I hope my books will find many friends and do much good.

My belief in regard to the nature and existence of the universe is that of our greatest scientists—Darwin, Huxley, Spencer, Haeckel, and others. I don't think the universe had a beginning, but that the elementary materials were eternal in the past and will be without end. I have said in one place that the earth was probably made for the enjoyment of sentient beings, including mankind. I meant that evolution has produced them, not that any intelligent being made them. Nature is the only power that causes everything. In another place I said "man has no soul at all;" by "soul" I mean immortal spirit. I think death is eternal sleep or rest; that is, non-existence. I am eighty-three years of age; and when I die, that will be a total end of my life. I think old Job of the Bible had this idea; he had no belief in another life after death. I have had a good life and am sorry that I can't live a thousand years. But we must keep close to the faith of the scientists, such as Huxley's and Haeckel's.

Wakefield, Mass., Apr. 13, '06.

DEAN DUDLEY.

THE REVIEW STANDS AT THE HEAD.

I received your statement and inquiry, and my answer is, I certainly want the REVIEW, and enclose herewith a P. O. money order for one dollar for another year. I have been sick for some time is why I did not send earlier. As I said in a former letter, I still think THE HUMANITARIAN REVIEW stands at the head of all the Freethought periodicals I read, and I am reading several of them. I re-

ceived the *History of the First Council of Nice* ordered from you, and have read it through three times and don't see how any preacher who will read that book, and who values his reputation at anything, can go into a pulpit and proclaim that Jesus Christ was the founder of the Christian religion. We are indebted to a wife murderer, Constantine the Great, for the Christian religion.

When I get time I will try to get you some subscribers.

McConnellsville, O., 5-11, '06.

J. D. HOOPER.

FROM EDITOR OF "GOOD HEALTH CLINIC."

Most people are unable to get rid of *all* superstition. They may discard gods and devils but still worship a medical god and a disease devil. Just like Bro. Moore, who fought one superstition only to vow allegiance to another. He would have thrown his battle-ax at a man who said he was superstitious, and yet he had the idea that some part of his bodily machinery could be run by drugs if he only found the right sort. See what Bro. Tilden says about him this month. Well, I have gotten together about 20,000 good people who think they think. They are beginning to think, I'm sure. I'll tell them about you in my next issue. Yours for mental, moral and physical good health.

E. ELMER KRELER, M. D.

Syracuse, N. Y.

EARTHQUAKE, FIRE AND CRITICISM.

The great earthquake had no respect for persons; none for diamonds or fine dresses. The rich and the poor, old and young, high and low, were served alike. Suffering was unheeded, and prayers availed naught. The fire also under the natural, chemical laws of combustion, burned without respect to the costliness or sacredness of the things in the path of its progress, regardless of personal desires and sincere prayers.

I want to ask if you are going to allow and possibly

publish reponses or replies to your interesting papers on "A Future Life?" etc.? and when and how to be sent—after all yours have come out, or in installments after each of yours? You are so nearly upon my platform, or I upon yours, that a little closer understanding might result happily. Truth alone, we want.

MRS. C. K. SMITH.

San Diego, Cal., May 8, 1906.

[ANS.—If it is *truth*—the real thing—my critics are to send, the sooner they do so the better, and if in "installments," let them be large, generous ones; if mere quibbling or groundless belief, the longer they wait and the smaller the installments the better. I cannot say what I shall publish or what reject until I have read the reply or response offered. This answer is not to Mrs. Smith personally, but is general.—ED.]

THE SOCIALISTIC BUG DRONES DREAMILY IN HIS BONNET.

Enclosed herein please find \$2.40 to pay my subscription to Jan. 1, 1908. I enjoy reading the able and learned articles of Judge Ladd, and regretted his illness that you mentioned in the April number. But I am a radical Socialist and regret his malignant, unreasoning enmity to Socialism—his utter, willful ignorance of it.

Again referring to your last month's number, page 146, title, "My Mocking-bird," I glory in what you say! It took me back to dear old Georgia. On page 153, I notice Spencer Garwood's inquiry for the author of some quoted poetry. The meter of the third line ought to show him that Shelley was not the author. The place to find its origin is, most likely, on some one or more of the "old red sandstone tombstones in the old burying grounds" of the Startford-Windsor Colony, Conn., where chapters of such inscriptions may be found, and where, it seems to me, I have read Mr. Garwood's sample.

Ellicottville, N. Y., 5-11, '06.

E. D. NORTHRUP.

THE REVIEW TOO GOOD FOR CLUB RATES.

When I first subscribed for your magazine I got it at a low rate because of ordering the *To-Morrow* at the same time, but now I wish to pay the regular price for THE REVIEW and enclose the remainder. I am glad to note the presence in your city of the Liberal Movement, and hope it will prosper. I was pleased to learn through the REVIEW that Los Angeles also contains a flourishing Liberal Club. [There are *two* such clubs.]

Chicago, May 4, 1906.

E. C. HASSELFELDT.

A GOOD EXAMPLE.

I am glad you were able to supply me with all the numbers of the HUMANITARIAN REVIEW, from the first number inclusive. They will make nice volumes when bound; if they don't be *de luxe* they will be very near it. I have real pleasure in mailing you a Canada postal note for one dollar for another year, which I should have sent sooner, but you have been decent enough not to discontinue.

Guelph, Ont., May 3, 1906.

ROBERT MITCHELL.

NEWS FROM DR. YORK AFTER THE FIRE.

Soon after the San Francisco catastrophe I wrote to my venerable friend, Dr. York, the veteran Freethought lecturer, inquiring as to how much he had been affected by the earthquake or the fire; from a letter in reply dictated by the Doctor I extract the following:

"Yours of the 23d received: we were certainly glad to have your kindly interest in our welfare, and thank you kindly. We were saved from death and destruction from the terrible catastrophe. Our place was burned out; we have found temporary shelter at 323 Church st., but we are both sick and helpless. My daughter is with us and she also is sick, having utterly collapsed from the awful strain. Our property loss from fire was small, as we had

little to lose. Our financial circumstances are bad; have some food from the general Relief Fund, but no money. Thanking you once more for your kindly sympathy, we are,
 Your friends, DR. & MRS. YORK."

Mrs. Tulley, the writer of the letter, added: "These people need funds—immediate attention financially, as well as attendance in the sickness that has come upon them in this awful time."

To this I responded with a poor man's "mite," and received in reply a letter from the daughter in which she says: "My father received your kind letter, full of sympathy, a few minutes ago, and wishes me to drop you a line in acknowledgment, as he is not able to do so himself, and says he thanks you very much for your kindly token. He has been running down in health for several months, and for some time now has been confined to his bed."

Liberals, send in money for Dr. and Mother York—not so much as charity, but as *pay* for the good work they have done in the past forty years for your cause. Do not delay—when one is confined to his bed with sickness and needs assistance, he needs it *immediately*. Money may be sent direct to Dr. J. L. York, 323 Church st., San Francisco, Cal. Send what you can, much or little.—ED. H. R.

Enclosed find \$1.00 for renewal. No, I do not want to discontinue your valuable magazine. I regard it as well worth the money, and more. J. W. TRUEWORTHY.

Los Angeles, Cal., May 4, 1906.

[Dr. Trueworthy holds the honorable office of President of the Board of our City Free Public Library, an educational institution second to none in Los Angeles except the public free schools.—ED.]

Sample copy to hand. I like your magazine very much. Put me down as a subscriber, and please also send me the *Good Health Clinic*, for which I enclose one dollar. I will take pleasure in sending, say, fifty copies of the May num-

ber of the HUMANITARIAN REVIEW to friends. Send the extra fifty copies by return mail, as we are talking about starting soon on a trip over the ocean; also send me one *Christ Story* and one *Know Thyself*, and I will remit what you think is right for the whole. C. R. WOODWARD.

Lockport, N. Y., May 6, 1906.

THE HUMANITARIAN REVIEW I admire very much and therefore I enclose herewith express money order for one dollar to renew my subscription for another year.

Sodus, Mich., May 18, 1906.

W. H. CONLEY.

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* See low club-rate and premium-book offers, page 243. The premiums and cheap club rates are offered for the purpose of inducing non-subscribers to *try* the REVIEW for a year; hence these offers are *not* made to old subscribers, who already realize that *it is well worth one dollar*.

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To the International Congress of Freethinkers at St. Louis, Mo., Oct., 1904.

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A MAGAZINE OF RATIONALISM & ETHICAL CULTURE
SINGLETON WATERS DAVIS, [EDITOR.

VOL. IV.

JULY, 1906.

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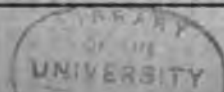
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THE CHOIR INVISIBLE.

A HUMANITARIAN POEM.

BY GEORGE ELIOT.

O MAY I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence; live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end with self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues.

So to live is heaven.

....

That better self shall live till human Time
Shall fold its eyelids, and the human sky
Be gathered like a scroll within the tomb,
Unread forever.

This is life to come,
Which martyred men have made more glorious
For us who strive to follow. May I reach
That purest heaven, be to other souls
The cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty—
Be the sweet presence of a good diffused,
And in diffusion ever more intense.
So shall I join the choir invisible
Whose music is the gladness of the world.

MYTHS OF THE BIBLE.*
EXTRACTS FROM A LECTURE BEFORE
THE LOS ANGELES LIBERAL CLUB

BY W. E. BAXTER.

[From Manuscript furnished THE REVIEW by the Lecturer.]

Symbolism of the Serpent.

IN the exposition of the symbols and traditions of the Serpent I will endeavor to note its origin and symbolism. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. i:15. This sentence is generally interpreted as referring to the dragon, the serpent, the devil and satan. (Rev. xii:9.)

Some of the saviors and gods of antiquity—of Egypt, India, Persia, Greece and Mexico are represented as in the above text. Osiris of Egypt bruised the head of the serpent after it had bitten his heel. On the spheres in Greece Hercules is represented in the act of contending with the serpent, the head of which is under his foot; and this serpent guarded the tree with golden fruit in the midst of the garden of Hesperides. This same fable occurs in the Phœnician story of Ophion or Ophiones, and Chrishna of India is represented as with his heel on the head of a serpent. In *Mexican Antiquities*, vol. vi, we read that "a messenger from heaven announced to the first woman created that she would bear a son who should bruise the serpent's head and then present her with a rose." The ancient Persians had a tradition of a virgin of whom would be born a son that would crush the serpent's head

* Continued from the REVIEW for June.

and thus deliver the world from sin. Both of which were represented in the heavens and pictured on their astronomical spheres as on those of the Romish church.

The story of Adam and Eve and the serpent is found to be identical with the traditions of the Persians and Hindus, which long antedate the time of Moses.

The primitive Jews, like some of the earlier heathen peoples, had no devil, but represented all good and evil as coming from one source, and the names and titles now applied to the devil were by them and other nations applied to God, both characters being comprehended in one being. The serpent, dragon or devil, was considered a god by them, and as such was worshiped by them as well as by some of the early Christian sects. In the 6th chapter of Exodus God is represented as saying, "I appeared unto Abraham, unto Isaac and unto Jacob as God Almighty." Now, God Almighty in the Hebrew is Baal-Shadai, and in tracing the derivation of Beelzebub, the devil, to its original form we find it terminates in Baal-Shadai. Beelzebub in its original Chaldean and Phœnician form is Baal-ze-bub. Hence we have Baalzebub, God Almighty, and Baalzebub, the serpent or devil. Both of these names were applied to the same being. Baal, as synonymous with Bel, was the Chaldean name for the Lord dwelling in the sun. Baal-Shadai was the sun in the zenith of his glory, and Baalzebub when in the opposite sign, in the constellation of the Scorpion.

And there is Baal-ial, a Chaldean and Phœnician solar title for God. Beliel is from Bel-i-el, a triune name which means "Lord of the opposite," or a sign or constellation opposite to the sun at any given point. "Your adversary the devil" (1 Peter v:8), is a zodiacal sign; adversary being, like Beliel, *a sign at right angles*, or adverse (adversary), to the sun. Paul asks: "What concord hath Christ with Beliel?" Isaiah (xiv-12) speaks of "Lucifer, Son of the Morning," or as some translators have it, Day Star. Lucifer was the Son of the Morning, the Day Star, and

in Rev. xii:16 it is recorded: "I, Jesus, . . . am the bright and morning star." The stars, anciently, were considered angels and also the home of angels, and were sometimes addressed as angels. St. John speaks of the great red dragon with seven heads and ten horns, and a tail which drew the third part of the stars of heaven and cast them to the earth.

The serpent was a popular emblem of God among the Jews, if not a direct and explicit title for God. Moses used a serpent upon a pole, and when Christ, as alleged, said that Moses lifted up the serpent in the wilderness as a type of him, there is no doubt as to its being intended as an emblem of deity. The serpent was used as an emblem of deity prior to Moses in the religions of Egypt and Persia. By putting its tail in its mouth, forming a circle, the serpent became an emblem of eternity; and the serpent was also an emblem of immortality, which doctrine was taught in some of the most ancient systems of worship, and was symbolized by the annual casting-off of the serpent's epidermis, which always left it in possession of a new skin and suggested that it never died, but was renewed—"regenerated," born again each year, and which process illustrated the soul casting off the body in the act of being born into immortal life. The hissing of the serpent symbolized "the still small voice of God," and its supposed power of fascination suggested the "drawing chords of love" which the deity was supposed to exercise toward mankind; and so Christ is represented as saying: "If I be lifted up [like Moses' serpent in the wilderness] I will draw all men unto me."

The Hindoos and Grecians were in the habit of carrying a serpent entwined around a pole, and this was the emblem of the healing god Esculapius.

One of the earliest Christian sects was called Ophiates (from *ophis*, a serpent) on account of the homage they paid to serpents. The early Christians carried a serpent in the same manner as did the pagans in their travels, and

the walls of some of their oldest churches are still decorated with figures of the serpent.

In astronomical theology the serpent is pictured under the two-fold character of a good god and an evil god. In the first place it is found under the name of Hydra, extending through and including the three constellations of the Crab, the Lion and the Virgin, representing the three summer months of June, July and August, and in the adverse (Adversary) or opposite (Beliel) under the name of the Scorpion, representing winter; thus symbolizing both good and evil. St. John tells us of the great dragon pursuing the woman to destroy her male child. Look into the heavens on a cloudless night and you will see that just after Virgo rises above the horizon in the east, just behind her follows Scorpio, which the Persians called a serpent, the Phœnicians, a dragon, the Romans, Draco, and Virgil calls it *maximus angis*, the great snake. All the fables of antiquity of the serpent and the woman are based upon these two constellations.

In Persia, represented on the celestial globes, is the story of a woman pursued by a dragon or serpent, and it will be remembered that St. John describes the woman as being clothed with the sun and chased by a dragon or serpent, which seeks to devour her child and pours out a flood of water after her as she flies into the wilderness to save her child. In the Grecian story, Latonia being about to be confined, flies into a desert isle to save her child from Python, the serpent or dragon; while the Persians had the woman represented on their astronomical globes with a child in her arms, holding in her hand two "ears of corn" (wheat) and with wings spread as in the act of flying from the dragon, as represented by St. John. The Egyptian story is almost identical with his. The child of the Persian story was represented as being born on December 25th, and they celebrated that day as the birthday of Oxus, the child and Savior born of the Virgin. This dragon by them was called Ahrimanes, and is the

Typhon of the Egyptians, the Lucifer of the Greeks, the Python of the Romans, the Obi of the Africans, the Manitou of American Indians and the Dragon of St. John.

The Egyptian version represents the river Orion in the act of pouring out its waters just as the Virgin appears above the horizon, as does St. John. They painted their dragon red, as did St. John describe his thousands of years afterwards. "And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels," Rev. xii:7.

There is scarcely an oriental people whose religion has been commemorated in history but has preserved in its traditions this same story of a "war in heaven." Titan rebelled against Jupiter, but Jupiter prevailed and cast him and his rebel host out of heaven, as Michael and his angels did the dragon, and imprisoned them under the mountains; and the superstitious Romans believed that it was the attempt of this infernal host to rise and liberate themselves which produced the earthquakes and volcanoes. The battle of the Titans (children of heaven) against the gods of Olympus is found in the traditions of Greece. In Egypt, Typhon rebelled against Osiris who cut him to pieces. The Chinese relate a battle between the inhabitants of the clouds and the stars, and the lamb [Aries] headed the starry host and conquered. The story with the Persians was an astronomical one, in which a war took place between the summer god and the winter god, in which the latter was hurled out of heaven and became a fallen angel.

John tells us that the dragon cast down to the earth a third of the stars of heaven. It is a fact that this astronomical dragon spreads over a large portion of the heavens, for it embraces five large constellations, and it has actually fallen from heaven—the summer season of the ancients, for now it is on our astronomical maps under the name of Scorpio, a sign for winter—the hell of the ancients. The Hindu Vedas gives in the third chapter

a detailed account of the fall of angels, and the fourth chapter describes their mode of punishment. Remember that this book is thousands of years older than the Bible and describes these fallen angels as having to serve out a "thousand years" of probation, just as St. John's dragon being "bound for a thousand years." The story in the Zend Avesta, the sacred book of the Persians, is similar, except that out of thirty different orders of angels they had but one to fall.

Since the gods of pagan religions were the sun, moon and stars personified, they are all the same in life, soul, thought, deed and mission, the only difference being in the names. The sun, moon, planets and stars make up the retinue of all the myths of Christianity. The legends of Adam and Eve, the serpent and the cherubim, are star myths. Bootes is a constellation in the zodiacal sign of Virgo. The Virgin was represented holding a branch of a tree in her hand, in many cases. The serpent is the great southern reptile, Hydra, the head of which is well above the eastern horizon as Bootes and Virgo disappear below the western horizon. The cherubim is the constellation Perseus, the helmeted warrior who holds in his hand a starry sword, and rises with Hydra in the east as Bootes and Virgo go out of sight in the west. Hence, Bootes is Adam and Virgo is Eve, who holds the forbidden fruit in her hand, and Hydra, by his position in the heavens, is whispering in her ear; and the cherubim, or Perseus with his sword is driving Bootes, Virgo and Hydra, or Adam, Eve and the Serpent across the heavens, which according to pagan religions was called Hesperides and Eden.

Cain was "a tiller of the soil," and Abel, "a tender of the flock." The constellation Hercules, the husbandman, holds in one hand a branch with fruit and in the other a club, poised in the attitude of striking, or Cain; while Abel is the constellation Aurigo, a youth holding in his arms two kids, and is directly opposite in the heavens to

Cain. So when Hercules, or Cain, rises in the east, Auriga, or Abel, is setting in the west. Hence for thousands of years, and every year, the tragedy of Cain and Abel is played by these two constellations. And Noah, his family, the ark, the animals and the flood are personifications of the sun, moon and stars.

Myth of Noah and the Flood.

The ark is the constellation of the ship Argo, which rises in connection with the head of the great serpent, Hydra, which represents a vast river or flood. Before and above Argo is the small constellation Corvus, the Crow, represented as flying toward Argo, the ark, with nothing in its mouth. Behind the ship Argo is the constellation Columba, the Dove with an olive branch in its mouth, and flying toward the ship or ark.

In this myth God is the sun, as in pagan legends, and Noah's father, Lamech, is the October sun, while Noah is the sun of November, in which month the Archer appears; and as winter [the "rainy season," as in California] is coming on, it is certainly wisdom on Noah's part to get in out of the wet! Noah's three son's were the remaining three winter months of the ancient pagan year. One of these months was fairer than the other two and received Noah's blessing. One was dark and stormy, and was called Ham, which means a dark or wet sun. The four wives were the four moons of the respective months.

The flood is the watery constellation Hydra, the great snake, which pours out his mighty floods of winter. The Jehovistic version of this fable agrees, both in details and phraseology, with the Eleventh Lay of this great Babylonian epic.

Elijah and Elisha.

Eli-jah and Eli-sha was the sun in his annual ascent and descent in the heavens. The sun in his ascent was Elijah in his chariot of fire, and when ascending in the heavens his mantle, or the sun's rays, descended to Elisha,

the autumn sun, and here winter begins and the "two she bears" enter upon the scene—the northern constellations Ursa Major, the Great Bear, and Ursa Minor, the Little Bear. The two-and-forty children devoured by them are the lesser stars in these two constellations.

The Myth of Samson.

The legends of Samson, are star-myths. When Samson, the sun, was on his way to Tim-nath he slew the lion of the sky, Leo of the zodiac, which was apparently absorbed in his light when he passed through that sign. The temple of Dagon, in which he slew the Philistines, which were the winter months. The name Dagon means fish-god; *dag* meaning a fish, and *on*, the sun—the sun in the constellation of the Fishes. Hence the Philistines, the winter months, worshiped the sun in the then winter sign Pisces; the symbol being a half-man and half-fish. The pillar that Samson leaned upon and pulled down was the right-hand pillar set up in the temple of Dagon that supports the royal arch of the temple—a section or arc of the zodiacal circle, embracing the seven summer signs of Aries, Taurus, Gemini, Cancer, Leo, Virgo and Libra. The two pillars that supports this arch are called Jacin, or spring, and Boaz, or autumn, and symbolize the spring and autumn equinoxes. It was the pillar of Jacin that the blind Samson (winter sun) was led to, and when he reached it the winter months fell and were destroyed, and Solomon's temple took the place of the temple of Dagon whose sun-god died in the sign of the Fishes.

The name Delilah meant languishing, which was characteristic of the state of nature when the sun (Samson) was passing through the sign of Virgo—the Delilah in whose lap he dallies before losing his strength in autumn, and who caused him to be shorn of his long hair—the strong rays of the summer sun—and hands him over to the Philistines who put out his eyes and brought him down to Gaza—symbolical of the weakening of the sun's

light and of his extreme descent to the winter solstice, when his hair begins to grow again and his strength to return, symbolical of the return of spring and summer.

Myths of David and Goliath and Bathsheba.

The legends of David, Saul and Bathsheba are written among the stars, only being dressed in new clothes and under different names. Since the Philistines were the winter months and the giant Goliath was the winter sun or their commander and champion, David was the summer sun who slew the winter sun, Goliath, at the spring equinox. The five kings are but the five winter months [zodiacal constellations or signs] that fought with and sought to kill the summer sun. Saul, the sun, slept in the cave of winter when David, spring sun, robbed him of his skirt. David's exploit with Bathsheba took place in the fall, for the Hebrew word Bathsheba meant "daughter of the oath," i.e., of the seventh, Virgo being the only female sign in the zodiac and the one following the seventh of the year—hence "daughter" of the seventh or of "the seven," the oath. In order to possess Bathsheba David put Uriah (a name meaning "fire or light of Jah"—i.e., Jehovah, the Hebrew sun-god—to death. Uriah bore the same relation to Bathsheba that Bootes does to Virgo. Hence Uriah is "slain" or absorbed in the sun's light when he enters the sign of Virgo.

Myth of Solomon, his Harem and his Temple.

Solomon (Sol-Om-On) had 700 wives and 300 concubines, who "turned away his heart after other gods." But King Sol was not a man, but the sun personified; for Sol was an absolute pagan designation of the sun, Om is a Sanscrit word meaning the one ruler, and On is the Egyptian word for being—Sol-Om-On, the one ruling being, the sun. The 700 wives and 300 concubines of the sun were zodiacal stars, which were absorbed in his rays in his course through the heavens, and which were allegorized as "other gods."

Solomon's temple, which we are told was "not made with the hands of man," was the summer season, while the winter season was the temple of Dagon. [Or, rather, the arcs of the zodiac corresponding to these seasons respectively.—ED.]

Daniel.

The Hebrew writers plagiarized an old Assyrian legend in the fable of Daniel. Daniel means the one judge, the sun, who at the spring equinox rose from death, or winter, to judge the world. Hence, throughout the history of man Daniel, the sun, has been and will be confined in the lion's den (the sign Leo) each year in the month of July, and the god who releases him is Abraham, or time personified.

No intelligent mind that has made a careful investigation of the various systems of religion, both ancient and modern, can accept the mysteries that surround the Bible gods and heroes except as legends and allegories; as symbols largely drawn from the sun, moon and stars—that is, as myths. The religions of today had their origin among the stars and were transferred to earth in personifications by sages and seers of old. Gradually but surely as the human mind progresses toward a perfect knowledge of the phenomena of nature, and in just proportion to the exact discovered laws of nature governing these manifestations, will the mysteries of all systems of religion be explained and understood. Not until then will that mixture of star-legends, hero worship and manifestations of the human soul, Christianity, be stripped of its mysticism and the simple truth be known.

[*To be continued in THE REVIEW for August.*]

For The Humanitarian Review.

A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

THIRD PAPER—RE-INCARNATION.

§ 20.—OBSCURE TERMINOLOGY.

ONE of the essentials of science is definite terminology. Words and sentences which clearly and definitely convey to the hearer or reader the meaning of the speaker or writer are the very best evidence that the person who thus expressed his thought was a clear and orderly thinker upon that theme; and the use of indefinite, obscure or ambiguous terms and sentences are just as sure evidence that the user of them had not himself a clear and well-defined mental view of his subject-matter.

In many cases obscure expression, though the sequence of misty thought, the fault is not that the thinker himself is incapable of clear thinking upon even intricate and comprehensive questions, but is traceable to incongruity of the elements of the hypotheses upon which the thinker bases his ratiocination. One cannot hand to another a cup of clear water from a muddy spring.

Still another source of obscure expression is the variableness of the meaning of words, and the borrowing of those having definite meaning in one department of investigation or thought for use in a very dissimilar department without carefully indicating what modifications of meaning the old terms are intended to convey in their new field of use. And such use has a reflex action that

tends to not only obscurity but to actual vicious changes resulting in positive error. Take for instance, the word "fluid." In its old and ordinary use the word conveys a very definite idea of a certain state of matter. But when discoveries in magnetism and electricity were made, the students in the new branches of scientific inquiry chose to borrow rather than to invent a convenient term to express the idea of movement along certain lines of least resistance, along so-called conductors, and so selected the word "fluid" and established the misleading phrases "electric fluid" and "magnetic fluid," which have done great harm by conveying a false notion of the nature of these "modes of motion"—the notion that they are matter in fluid state.

In the theory of re-incarnation as variously expounded under the names palingenesis or re-incarnation, metempsychosis, transmigration of the soul, etc., the mysticism and vagueness of the original ideas resulted in the use of indefinite, undefined terms, which in turn reacted to still more distract and obscure and vary the theory. This variation is so great that in one sense or interpretation of the chief terms the theory is that of the crudest barbarian dreamer and in another sense or interpretation a logical conclusion of modern scientific induction, accepted even by such a positive physicist as Huxley, whom I will quote a little later in this chapter.

§ 21.—VARIOUS ASPECTS OF THE THEORY.

Perhaps the crudest and simplest form of the theory of re-incarnation is that in which the "soul" is conceived of as a kind of being of extremely fine or rarified matter which inhabits a body of a "coarser" kind of matter as its "earthly house or tabernacle," for the purposes of obtaining experience, discipline, education and development, so as to prepare the soul for existence in some sort

of higher sphere in another world; and that to gain adequate qualifications for life in such higher sphere it is necessary that the soul pass through a long series of carnations or fleshly embodiments. To this end a soul may pass an earthly life in a low animal or even plant, be re-incarnated or "born again" at the death of the body into another body, perhaps animal or human, and so repeated and continued for thousands of years, until the soul has been thoroughly disciplined and prepared for promotion to a "higher sphere" of existence.

§ 22.—ORIGIN OF THE DOCTRINE.

As to the origin of the notion of transmigration and re-incarnation, we have nothing of a historical nature, and the very earliest writings and inscriptions of the misty past indicate that a large proportion of mankind have from prehistoric time believed in some kind of re-incarnation. Though a doctrine of Buddhism, it was not originated by Buddha, but accepted as an unquestionable, established part of human knowledge. And though the early Christians believed in the doctrine, it is not set forth in the New Testament as a new revelation of either Jesus or Paul or any of the other apostles, but there is evidence, granting that the N. T. records are trustworthy, that both Jesus and Paul accepted the doctrine as one that was so firmly established that no one even thought of calling it in question or of defending it. See Matt. xi:7-14 and xvii:10-13.

And the Jews previous to the Christian era believed in re-incarnation according to a number of incidental references to it in the Old Testament, though it must have been considered of little importance. Remnants of this Jewish and early Christian belief come down to the present, the doctrine itself being "re-incarnated" in the professions of Dowie, Schlatter, Piggott and others claiming

to be re-incarnations of Elijah, Jesus, John the Baptist, etc. Aside from Christianity, many modern metaphysicians and mystics profess belief in some form of the doctrine, but the Theosophists are the chief propagandists of the doctrine, as a necessary accompaniment and essential condition of "Karma."

§ 23.—THE THEOSOPHIC VIEW.

As I understand the Theosophical theory of re-incarnation the belief is that the human never retrogrades to the plane of the plant or the brute in any of its incarnations, basing this opinion on the rather sandy foundation of a radical difference between the brute and the man in that *Manas*, the thinker and immortal person, has come upon an entirely separate and distinct plane of being—a difference in kind rather than in degree. Hence Theosophists are not, technically, transmigratonists but strictly re-incarnationists, though in the Orient, the birthplace of the cult, the belief in brute and even plant re-embodiment of the human after death is and for ages has been quite extensive.

Another feature of the theory is: That re-incarnation is a ladder of progress upon which the entire material universe is climbing step by step, in the course of innumerable ages, to a state of perfection and such an adjustment of the process as a whole as shall justify every apparent wrong as being right as means to a good end under natural law. During the interval between death and a subsequent re-incarnation "the higher triad, *Manas*, *Buddhi*, and *Atma*, who are the real man, go into another state," says Wm. Q. Judge, an authoritative theosophical writer, in his book entitled *The Ocean of Theosophy*, "which is called *Devachan* or heaven," and when that interval "is over they are attracted back to earth for re-incarnation."

Considering the acknowledged fact that there is little

(really no) conscious memory of any pre-existence in any of the incarnations or the intervals in "heaven;" and so practically if not actually there is no continuity of the personality; and therefore there is no self-interest in the anticipated future heaven or earth existences, and the much-lauded *Karma* is of no individual or personal interest however much it may contribute to race or universal progress. What one wishes to know is whether he shall continue, or awake, after death the *same* person with remembrance and recognition of friends and relatives.

A "hope of heaven" which carries with it a certainty that John Smith shall there have no remembrance of his earth life, of his dear Mrs. Smith or of any of the dear little Smiths, or even of himself as John Smith of earth-life—no recognition of them or of himself "over there," is not a very joyous hope. Add to that the expectation that the life in heaven is to end, sometime, with a return to earth to re-incarnate and live as Bill Jones in this "vale of tears," and the "hope" is reduced to indifference.

It may be replied to this that sometime, when the æons of ages necessary for man to reach perfection have ended, we shall "be as gods," yet the vast extent of this preparatory period affords not cheering hope, but appalling dismay. But I am aware that such dismal prospect does not disprove the theory of re-incarnation; yet it certainly weighs heavily against the reasonableness and beneficence of the scheme.

§ 24.—"SUPPORTS" OF THE THEOSOPHIC THEORY.

But what evidence have Theosophists that their complex and pretentious scheme of re-incarnation is true to nature? It has no support as induction from facts of observation or experience, but the "supports" its believers rely upon are defective deductions and analogies. I will here summarize concisely what Mr. Judge sets forth in

his *Ocean of Theosophy*, quite fully, as "supporting" the doctrine of re-incarnation as a cardinal principle of Theosophy. The author devotes a chapter to the discussion of the following "arguments" on which the theosophic theory of re-incarnation are based :

The nature of the soul (see § 20, this chapter); the laws of mind and soul; differences in character; necessity for discipline and evolution; differences in capacity and start in life at the cradle; individual identity proves it; the probable object of life makes it necessary; one life is not enough to carry out Nature's purposes. (This assuming to know what "nature's purposes" are is like that of the priest who tells us all about "God's purposes"!) Mere death confers no advance ; a school after death is illogical; the persistence of savagery and decay of nations give support to it; the appearance of geniuses is due to it (which is a plain case of begging the question); inherent ideas common to man show it.

There is no proof in any of these propositions; they simply pertain to matters which the hypothesis of re-incarnation has been adapted to explain.

§ 25.—A SELF-DEFEATING SCHEME.

Mr. Judge says: "Individuals and nations in definite streams return in regularly recurring periods [cycles] to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work." If that is true, how can there be the progress in the arts, civilization and personality which Mr. Judge says is the object of re-incarnation? The old truism, "A stream can rise no higher than its source," is pertinent here. Such a scheme of re-incarnations would defeat its own purposes.

§ 26.—A NON-CONSOLING HOPE—A FRIGID HEAVEN.

According to the theosophic theory human kinship is of the material body only; the soul is parentless, and the

body being mortal, parent and child "cannot meet and recognize each other after death, as their souls are not so related." Hope of such a future life is barren of about all that makes "hope of heaven" a sweet consolation.

§ 27.—BUDDHISM AND RE-INCARNATION.

According to the very ancient Indian belief in re-incarnation the continuity of life is not broken at death, but the life proceeds from death to re-birth and again to death and re-birth in constant alternation until the final dissolution of the universe after a *kalpa* of æons of ages.

Buddha did not originate, but somewhat modified this doctrine. The births of Buddha himself are usually numbered at 550, of which the later are called the great births. Prof. Waddell, in his large work, *The Buddhism of Tibet*, says of Karma: "It explains all the acts and events of one's life as the results of deeds done in previous existences, and it creates a system of rewards and punishments, sinking the wicked through the lower stages of human and animal existence, and even to hell, and lifting the good to the level of mighty kings, and even to the gods."

Plato believed in transmigration; that not only was the human soul re-incarnated in the human form, but in the form of an animal or even a plant, and these re-births were all means of moral development.

§ 28.—A REAL, SCIENTIFIC RE-INCARNATION.

Notwithstanding that all of the theories of re-incarnation to which the term is usually applied are esoteric and metaphysical, there is a really scientific aspect of the subject, dependant upon a somewhat different use and interpretation of terms. And it is possible, if not probable, that the various mystical and misty views are really dim or grotesque views (more or less warped by sentiment and obscured by superstition) of the reality. In biologic science, the term heredity is used and definitely applies

to all of re-incarnation that is real and scientific. The scientific aspect was well presented by Huxley in his lecture on *Evolution and Ethics*, from which I quote.

§ 29.—HUXLEY ON THE REALITY.

"Everyday experience familiarizes us with the facts which are grouped under the name of heredity. Everyone of us bears upon him obvious marks of his parentage, perhaps of remoter relationships. More particularly the sum of tendencies to act in a certain way, which we call 'character,' is often to be traced through a long series of progenitors and collaterals. So we may justly say that this 'character'—this moral and intellectual essence of a man *does veritably pass over from one fleshly tabernacle to another, and does really transmigrate* [or re-incarnate] from generation to generation. In the new-born infant the character of the stock lies latent, and the *ego* is little more than a bundle of potentialities; but, very early, these become actualities: from childhood to age they manifest themselves in dullness or brightness, in weakness or strength, viciousness or uprightness: and with each feature modified by confluence with another character, if by nothing else, the character passes on to its *re-incarnation* in new bodies. The Indian philosophers called this character *Karma*. It is this *Karma* which passed from life to life and linked them in a chain of transmigrations; and they held that it is modified in each life, not merely by confluence of parentage, but by its own acts."

Thus we see that the ancient belief in re-incarnation was based upon a sort of primitive hazy fore-view and conception of the great modern scientific theory of evolution, which inductive reasoning has developed.

In THE REVIEW for August I hope to begin the discussion of spiritistic theories of a future life, and this subject will probably be continued in three more issues.

ERNST HAECKEL.

A LETTER FROM HIM ABOUT HIS WORK.

WRITTEN TO AND TRANSLATED BY PROF. WAKEMAN.

Jena, April 24, 1906.

My Dear Mr. Wakeman: I return to you hearty thanks for your letter of April 8th, and for your many and thank-worthy things you had the goodness to send me, viz: your several monistic articles (all consistent and clear), your fitting reply to Dr. Paul Carus' criticisms of my thirty Monistic Theses* [see THE REVIEW of April, 1906]; also your comment on Goldwin Smith's "Last Word on Religion;" and further also the interesting and important articles in THE HUMANITARIAN REVIEW, *Ingersoll Memorial Beacon* and other papers. Out of them all I am delighted to see that our Monism, in spite of all the attacks of our opponents, and, alas, too, of the insecure holding of it by some of our friends, yet gains ground and makes substantial progress in America.

Our German Monistic Alliance (whose rules and theses composed by Dr. Heinrich Schmidt I send you herewith, also the interesting "History of Philosophy" by Dr. Otto Gramzow) makes likewise encouraging progress, in spite that—alas!—also, some of our best monistic minds hold off, partly through fear, partly out of "self-reserve."

I regret, too, that I cannot take a very active part in this work, for during the last half year my health has failed me. I have been confined for three months off and on with fever, heart trouble and articular rheumatism. Yet I hope to begin again my academic lectures (which had to be discontinued during the whole of the winter) on the first of May next, and to be able to complete—will it be the last?—the summer term. But after seventy-two years our faculties may begin to show them.

My last book, *Last Words of Evolution*, which I send

* *A Universal Monistic Alliance*, by Ernst Haeckel; a pamphlet published and for sale at this office, price 6c.

herewith in the English translation, has been attacked very sharply by the clerical press and the metaphysical philosophers, very much as was the case with my *Wonders of Life*. But I regret very much that Dr. Paul Carus attacks the unessential weaknesses of my writings instead of sustaining the essential leading positions. "Union makes strength."

Of my *General Morphology*, my first great work, which contained all of the essential conclusions of all of my later writings, an unaltered edition has just been printed in three parts by George Reiman of Berlin. I have not sent it to you, for I believe that you are acquainted with the original which appeared in 1866, but which had little result then. On the contrary, *The World Riddle* still "has a very powerful influence, and so becomes in many ways a sort of monistic bible." At present over 200,000 of the German edition has been circulated, besides 15 different translations. During the last winter there has appeared (by W. Köhler of Jena) twenty-four wall-drawings of the sea and land scenes of my Ceylon and Inselinde travels.

I hope, dear friend, that it may go well with you and *your* seventy-two years, and that for a long time you may be able to contend boldly for our good cause, the true, the good, and the beautiful, through the pure and consistent Monism. With best wishes and friendly greetings of

Your old

ERNST HAECKEL.

The oldest architectural ruins in the world, according to a writer in the N. Y. *Tribune*, are believed to be the rock temples at Ipsamapool, on the Nile, in Nubia. One of the ancient temples consists of fourteen apartments hewn out of solid stone. The largest single stone used in this work is one which forms a veranda-like projection along one side of the main temple. It is 57 feet long, 52 feet broad and 17 (one account says 19) feet thick. This colossal stone is supported by two rows of massive square pillars, four in each row and each 30 feet high. To each of these pillars is attached a colossal figure of a human being, reaching from floor to roof. In front of the main temple are seated still other colossi, four in number, the two largest being each 65 feet high. These ruins are supposed to be 4000 years old.

EDITOR'S EXCHANGE TABLE.

Choice, brief Extracts from Current Liberal Periodicals.

READER, do you like this feature of the REVIEW? A few have expressed approval, none have spoken to the contrary; and yet I should be pleased if each one, when writing this office, would, in a few words, say they like or do not like it; and if the former, would they like this department made larger, or smaller, or changed in any way? It is somewhat of an experiment, and I want readers to help me to decide as to its value.

"GOVERNMENT BY INJUNCTION."

A great deal of rabid nonsense is being spoken and printed now-a-days against "government by injunction," as it is called. It is well known, even historically, that there are no courts in the world so ready to protect and enforce popular rights as in this country. All prejudice, if any, is against and not in favor of the capitalist. Fifty years of active legal practice has assured me of this truth personally. As to the right of free speech, which is claimed to be invaded by the injunctions complained of, the only constitutional right of that character which I know of, is the right of every man to "freely speak, write and publish his sentiments on all subjects, being responsible for the abuse of that right." It is plain that in many cases injury to property can as well be accomplished by speech as by overt act. Inflaming a mob by speech to do violence to property or property rights is quite as culpable as the unlawful acts done by the mob in consequence. The restraint by injunction, if to prevent injury at all, must strike at its fountain head. Those who advise or excite others to commit trespass are the

chief conspirators. Against them the injunction must run to prevent the intended mischief. Legitimate free speech is not in any danger in this country, and never will be. The danger lies in the reluctance of courts to prevent irreparable damage by enjoining those who would excite, by intemperate speech, the down-trodden and discontented to mob violence, revolution and rebellion. We want no more of that.—From an article by D. K. Tenney, Esq., in the *Liberal Review* (Chicago) for June.

PROF. WAKEMAN PROTESTS.

On page 758 of your January issue [of *Suggestion*] you close a notice of my Birthday Lecture, "Science Is Religion," thus: "The Monistic doctrines are essentially the doctrines of Materialism." But they are not; and we ask that this error, probably inadvertently made, be corrected. They are the doctrines that are the facts, methods, laws and results of science, and nothing else. The title of that lecture, "Science Is Religion," indicates the truth. Haeckel, Huxley, Tyndall and all Monists and scientists down to my humble self, protest against being called Materialists.—T. B. Wakeman in *Suggestion*.

ETHICS AND EMOTION.

Ethics does not wish to reduce human life to tart logic, and "in solid occupation of all reason's summits" affect to despise the man whose intuitions and emotions are precious; but it does maintain that every tradition admitted in direct violation of reason is but a leaven of confusion in our moral life. Ethics is not the foe of symbolism, until symbolism becomes ridiculous. It heartily recommends us to hitch our wagon to a star. But when some ecclesiastical metaphysician comes along and wishes to prove to us that the star is a donkey engine, and insists on explaining to us the wheels and cogs, we smile and turn our backs on the brave mechanician—and earn the repu-

tation perhaps of scoffers. It does not object to the effort to understand truths beyond the province of the syllogism, but it insists that no truth is really understood until it becomes impossible not to shape our lives in accordance with it.—David S. Muzzey in *Ethical Addresses*.

FAVORS ORGANIZATION.

We are pleased to notice a growing demand among free thinkers for a comprehensive national organization. . . . Such an organization must, of course, stand for truth, but in order to do this it must have a philosophy which definitely defines what truth is—how valid knowledge is acquired. This is indispensable; and in this fact is seen the very great importance of some such scientific theses as those laid down by Ernst Haeckel* as a platform on which to stand. . . . He has after a lifetime of hard study formulated a declaration of principles to be used as a foundation for such an organization as is contemplated by the Freethinkers of this country, and why not take them as a whole for our tentative platform, with the expressed understanding that they will be carefully studied and cautiously amended from year to year, if amendment is found to be desirable? We suggest the holding of a meeting in Chicago some time in the fall of this year to form such an organization, and that it be composed of the editors (or their proxies) of Freethought journals, ex-editors of such publications, and delegates from all societies and organizations of persons (to quote from Haeckel's last thesis), "who, as to the form of their thinking and acting, accept nothing but pure reason, not the creed of traditional dogmas and pretended revelations."—Editorial in *Ingersoll Mem. Beacon* (Chicago) for June.

* *A Universal Monistic Alliance*. By Ernst Haeckel. The famous "Thirty Theses," published by THE REVIEW office, 852 E. Lee st., Los Angeles, Cal. Price 6 cents.

Every Rationalist should have a copy of this booklet.

SCIENTIFIC MATERIALISM.

The mighty atom is as godly as the almighty man, and it has always struck me as very odd that even the most advanced thinkers are often careful not to identify themselves with scientific materialism. To my mind the merely academic difference between materialism and monism (to quote only one of the many "compromises"), is but minute hair-splitting which does not seriously count in the great question at issue, in the juxtaposition of religion and science. I am in this sense a materialist of the purest water, and, at the same time, I feel conscious of the deepest religious impulses. . . . Materialism has nothing to do with moral responsibility, for it only explains and does not command. It explains everything, for reason and logic cannot be otherwise than materialistic. My materialistic view of morality can never influence my moral impulse, for I cannot think and act at exactly the same time. The strengthening of a truly scientific materialism is, by the development of extremes, the strengthening of a fervid inner life.—"Thunderstruck" in the *Agnostic Journal* (London) of May 26th.

CHURCH AND REASON.

While dogmatic theology is making infidels by the hundred, the tactics employed by the church organizations of the country are driving still more from its support. Formerly mankind built its reason on its faith, but now we build our faith upon our reason. Reason is founded upon those infinitesimal fragments of intelligence which now burn more or less brightly in every human brain. Men are demanding that the Christian religion, along with other religions, be cast into the crucible, where every demonstration of science is tested by fire and either comes forth robed in deathless splendor or is relegated to the intellectual rubbish heap. The church that will not progress will perish.—*Blue Grass Blade*.

SOME IMPORTANT ARTICLES.

Following is a short list of articles in current Liberal periodicals which I believe the thinkers who read *THE REVIEW* would find both interesting and profitable :

"Mosque Life of the Muslim," by Thomas P. Hughes, with fine illustrations; "Origin and Observance of Sunday," by Rev. Wm. Weber, Ph.D.; "The Christian Sunday," by the Editor; "Goethe's View of Immortality," by the Editor; "Disintegration of Religion," by Pere Hyacinthe Loyson; "Head of the Oldest Statue of a Semite," by Edgar J. Banks: in *The Open Court* (Chicago) of June.

"The Church—What It Really Is and Does," by W. W. Edwards; "Government by Injunction," by D. K. Tenney: in the *Liberal Review* (Chicago) for June.

"Is This a Christian Nation," by John Peck: in N. Y. *Truth Seeker* of June 16.

"Agnostic View of Life," by Dr. Lafayette: do. June 2.

"Disastrous Newspaper Suggestions," (fifth article of the series), by Dr. Herbert A. Parkyn; "The Source of Thought," by Estella Bachman; "Insignificance of Matter," by Elmer E. Carey: *Suggestion* (Chicago) for June.

"More About a National Organization," by the Editor; "Prof. Huxley vs. Otto Wettstein," by Herman Wettstein: *Ingersoll Mem. Beacon* (Chicago) for June.

"Slight Distinctions Without Differences," and "American Legion of Honor," Editor: *A Stuffed Club*, Denver.

"Bigoted and Hypocritical Sabbatarian Methodists," and "Blue Sunday a Thousand Years Old, says Rev. Griffin:" editorials in *Secular Thought* (June 9) Toronto, Can.

"Materialism and Religion;" "An Agnostic's View of a Future Life," by Charles Cattell: in *Agnostic Journal* of London, Eng.—June 2.

NOTE.—Persons wanting copies of these or any other publications, except the "H. R.," should not order from this office (as some have done) but write directly to the publisher of the magazine wanted, enclosing stamps. I should have to do this for you, if you order through me.

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EDITORIAL DEPARTMENT.

GLADDEN ON "GETTING TOGETHER."

It has been said that "confession is good for the soul." It so, the "soul" of Christianity must have received unusual relief of conscience of late, for there has been much confessing on the part of church spokesmen during the past few months.

Dr. Washington Gladden recently sojourned awhile in Southern California, and while in Riverside he attended a dinner at the Present Day Club at which he was the orator. An exclusive dispatch to the *Los Angeles Daily Times* says he "made firey remarks, and stated that while warriors of the North and South shake hands the ministers who stayed at home have not grace enough to forget animosities. Dr. Gladden's theme was 'Getting Together' and he advocated the necessary friendliness of democracy as a cure for existing evils. The new thought of the lecture was a bitter lashing of religious bigotry. Illustrating this he said:

"Even the sects are bisected. The bitterness of the Civil War was lost in the universal loyalty of the Spanish-American War. Veterans of that struggle who fought

one another fiercely met and fraternized on red battle-fields, but the sects are divided into Northern and Southern churches. While the warriors shake hands the ministers who stayed at home have not grace enough to forget their animosities.' "

The animosities engendered by differences of opinion on religious dogmas are noted for their bitterness and persistence. This only proves that religious emotions are closely related to the selfish propensities or "animal passions." But yet one would think that people endowed with "the grace of God" would be able to exercise as much charity toward their brethren in the faith as do the veterans who "fought one another fiercely" for four long years, but soldiers are not saints—just *men*.

"COMING TOGETHER."

A dispatch from Chicago soon after the San Francisco catastrophe said: "Few if any of the Chicago clergymen ascribed the San Francisco disaster to an avenging deity. In almost every instance the earthquake was ascribed to purely natural causes." The *Los Angeles Times* used this as a text for a short editorial on science and religion "coming together."

The article is well enough except in one phase of the subject, and that is the question of which party is coming to the other, wherein the writer indirectly avers that each is coming toward the other, which is not true. The editor of the *Times* says:

"Without a doubt, the vast majority of pulpits all over the land—and practically all over the world—treated the subject in a similar vein. This fact indicates a decided change of sentiment and a marked advance in religious opinions, or religious teachings, during the last hundred years, more or less. The time will doubtless come—and

it may not be so far in the future—when the axioms of science and of religion, which now seem to be at variance in some respects, will be wholly reconciled, and when these two great forces for good (science and religion) will work in harmony for the uplifting and the betterment of the human race."

The only way in which "the axioms of science and of religion, which now seem to be"—nay, *are* "at variance in some respects, will be wholly reconciled," is by the utter elimination of the erroneous religious axioms—the "unconditional surrender" of the army of the mythical Jahveh to the army of truthful Science—just as it has done in the past when there was any "coming together" effected. And so far as religion is or ever has been one of "the two great forces for good," there is not and never has been any lack of harmony; and science now works, and always has worked "for the uplifting and the betterment of the human race." Avoiding the ambiguity attending the word *religion*, the statement should be "conflict between science and *theology*." That is on, and will continue until science is overwhelmed by superstition and the race is debased to trembling imbecility in its abject fear of imaginary gods and devils, or else science rises triumphant over every axiom of theology and by the majesty of the light of its truth utterly annihilates superstition—drives away the gods and devils of the dark ages as the morning sun drives away the owls and bats of the dark night, and uplifts the race until men become, not "as gods," but far superior to the past or present-day God-ideals in wisdom, justice, beneficence and mercy.

The *Times* man ends his article with a paragraph that reads like what the clergy have been calling "blatant infidelity" when found in an avowed Freethought publication, and which illustrates by demonstration the truth

which the editor was proclaiming, viz: that there has been a great abandonment of old theological superstitions of late. He says, in conclusion :

“Two or three hundred years [decades, he should have said] ago, or less, flood and fire and earthquake were very generally regarded as visible manifestations of divine wrath, inflicted upon people to punish them for their sins. To reconcile this superstitious conception with reason and common sense has been the futile effort of the ages, but at last this remnant of superstition and ignorance seems to be melting away. Such nonsense is seldom heard from modern pulpits. It is left mostly to narrow-brained exhorters and all sorts of fanatics, who are the demagogues of religion (if indeed they may be classed as religionists at all), to promulgate these outworn superstitions. Most of the pulpits of today are above such foolishness.”

Good—as far as it goes; but it represents only half of a truth. If we admit that the great catastrophes of nature which result in human suffering are not acts of a personal Providence as penalties for wrong-doing, to be consistent and logical we must admit that the good things of life are not bestowed on men by a personal Providence as rewards for righteousness. If Providence cannot, or does not, prevent the suffering of innocent victims of fire, flood, lightning, volcano, earthquake, etc., and heeds not the prayers of the tortured for mercy; and if Providence cannot, or does not, “bless” the innocent and righteous by special bestowal of sunshine, rain, crops, health, etc., common sense, not to mention science, should enable us to see that the term Providence is a misnomer and the name Heavenly Father a hollow mockery as applied to any omnipotent and omniscient personal being. Why pray to a god which can or will neither punish, prevent unjust suffering nor reward or bestow mercy? And why give thanks to such a being for that which he does not bestow?

Admit that the Christians' God, Jehovah, did not send the San Francisco horror as a punishment for the sins of the people, and we must renounce belief in the stories of the deluge, the crossing of the Red Sea, the destruction of Sodom and Gomorrah, the cursing of the barren fig-tree, and hundreds of other providential "curses" certified to by the authors of the Jewish and Christian sacred scriptures. Yes; to be consistent, we must renounce belief in the Christian theology as a whole, for the entire system is built upon the dogma of special providences—that in all nature, including human life, the phenomena are not governed by immutable laws of cause and effect, as science affirms, but by the mutable will of a whimsical, vacillating, vengeful personal or anthropomorphic ruler.

Verily the San Francisco earthquake has shaken the temple of Christian Superstition to its very foundations! If men were not blindfolded by prejudice, tightly bound upon them by the priests of mysticism, they would plainly see that theology and science are forever irreconcilable and *cannot* "come together," and that religionists and scientists can only "come together" by the religionists doing all the "coming"!

THE "SAINTS" TO PRAY FOR EDITORS.

At a session of the council of the Reformed Episcopal church held in Philadelphia in May, Bishop Samuel Fallows delivered a sermon in which, according to the *Asso. Press* report, he advised his ministerial brethren to take a lesson from the modern newspaper. He said the press in some respects has superseded the pulpit and exercises many of the functions the pulpit has lost. He said:

"The preacher of today can learn many valuable lessons from the modern newspaper. He should emulate it and adopt its style. The ideal newspaper articles are

short, sharp, pungent and to the point. The sermon should have all of these characteristics." He added that the press has been "the faithful ally of the pulpit in breaking down cast, in favoring humanitarian reforms, and in advocating the rights of all."

That reminds me of a certain bear story. A black bear appeared before the cabin door of a "new settler" in the backwoods. The man, panic-stricken, hid under the bed, but his wife coolly took down the rifle and shot the beast dead; whereupon the husband crawled out and exclaimed: "There, now, Sally, *we* killed a bear!—didn't we?" The pulpit is never a pioneer in thought nor an initiator of reforms, but is notoriously conservative and demagogic. Like the artful office-seeker, the pulpiter keeps a finger on the pulse of popular opinion and keeps "on the safe side," if he can. The exceptions only show that some are the better men by nature—not by grace.

"When the prayer book was first compiled," said the speaker, "journalism had scarcely begun its existence, and no mention was made of editors in the enumerated list of persons needing the prayers of the church. No revision ought to be deemed complete which does not include them, for *no class requires more intercession by the saints.*"

O dear! O dear!! O dear!!! What a calamitous oversight! All these years the unfortunate editors have been standing on the brink of hell and God was not told of their awful plight, nor begged by the "saints" to save them! No wonder there has always been a "devil" in every print shop and subscribers have always been slow to pay up! And then to think—even the poor drunkard and the unfortunate fallen woman, the hardened thief and robber, the midnight assassin and the insurance president, the food adulterator and the slaughter house fiend, and the political boss—"no class—requires more intercession by the saints!" And yet the council refused to amend the prayer book and the poor editors are ignored by the "saints!"

BRIEF NOTES AND NOTICES.

Special attention is called to Prof. Wakeman's letter to *Suggestion* which is copied on page 271 of this magazine. Is or is not one who does not believe in the existence of a "spirit" entity—believes that mind, thought, soul and spirit are phenomena of the material-brain action—properly called a "Materialist?" Is one who believes in the existence of "spirit" or an immaterial entity, and also in the existence of matter, a "Monist?" *THE REVIEW* will give space for brief, intelligible replies, and invites Mr. Wakeman especially to concisely and clearly explain what he means by a spookless and non-materialistic Monism. If Freethinkers are to organize with Prof. Haeckel's celebrated thirty theses for "A Universal Monistic Alliance" as a basis, it is requisite that they clearly understand this matter. I suspect a lack of unanimity here at present.

Correspondents will please be patient if I fail to answer their letters promptly. Some, not seeming to require it, must go without answer, others a little postponement will not hurt, a few demand immediate reply and to these I give immediate attention. But I am always glad to get letters from friends—personal friends, or friends of *THE REVIEW* or of the cause it represents. I like to write letters, but my strength is overtaxed with mechanical labor that is imperative, and my writing is thus limited; but I can read letters in the evening while I rest.

The word *humanitarian* is not used in this magazine to merely mean humaneness toward animals and human beings, or that Christ was only human, two senses in which it has been restrictedly used. Humanitarian, as used in the title and pages of this magazine, means, adjectively, humane and belief in the solidarity and supremacy of the human family—that the race is a brotherhood and should be a fraternity, and that the highest development of the faculties of constructiveness, reason, justice, kindness, mercy, ideality, etc., is found, so far as we know, in the

human being, not in supernatural angels or gods. Humanitarian, as a noun, means one who believes thus and endeavors to live and practice accordingly. "The world is his country, to do good his religion;" a high moral ideal is his "god," reason his revelator, science his Bible, prudence his guardian angel, wisdom his savior, work his prayer, happiness here and now his heaven.

Mr. William Plotts, the discoverer of important scientific facts relating to oil and coal deposits, and a Liberal Freethinker, has placed in my hands \$10. to be applied in paying for THE REVIEW to be sent to worthy persons unfortunately unable to pay for it themselves. I will be glad to receive names and addresses of such deserving persons who would accept and read the magazine.

A brief letter from a sister of the widely and favorably known Freethought writer, Mrs. M. M. Turner of Washington, D. C., informs me that she is dead, but gives no particulars as to cause, circumstances, date or funeral arrangements. I hope to print particulars in next issue.

The Los Angeles Progressive Club held a memorial meeting Monday evening, June 11th, for the celebration of the birthday of Stephen Girard, Rationalist and philanthropist. This Club will hold evening instead of afternoon meetings through the summer season, at Symphony Hall, 232 S. Hill st., every Sunday. Admission free.

History of the First Council of Nice, with *Life of Constantine*, is a valuable book. I sell the pamphlet for 25c., but the work richly deserves a more enduring cover and I am now able to fill orders for it in substantial cloth binding for only 50 cents. (See ad on 4th cover page.)

Reader, if you are not already a regular subscriber, you should at least take THE REVIEW until the end of the year on trial; it will cost only fifty cents, and I will send you three back numbers free as a premium. Try it.

Which God? an 8-page leaflet, and *Bible Mythology*: the Great Fish story explained, 7-page leaflet, both sent for five 1c. stamps, or 50c. a dozen (12 of each).

BOOKS AND PAMPHLETS.

THE UNIVERSAL KINSHIP. By J. Howard Moore, Instructor in Zoology, Crane Manual Training High School, Chicago. Pp., 230; cloth, Charles H. Kerr & Co., 56 Fifth ave., Chicago, Ill. (No price given.)

Though this is a book of science, it is well adapted to popular reading. In fact the author's lively style and earnest wit make the book very enjoyable, and his clear descriptions and logical, well-illustrated arguments make it instructive and convincing. A few sentences from the preface well sets forth the thesis of the book, thus:

"*The Universal Kinship* means the kinship of all the inhabitants of the planet Earth. Whether they came into existence among the waters or among the desert sands, in a hole in the earth, in the hollow of a tree, or in a palace; whether they build nests or empires; whether they swim, fly, crawl, or ambulate; and whether they realize it or not, they are all related, physically, mentally, morally. But since man is the most gifted and influential of animals, and since his relationship with other animals is more important and more reluctantly recognized than any other, the chief purpose of these pages is to prove and interpret the kinship of the human species with the other species of animals."

The True and False Evangelists, or the Divine Truth of Nature vs. Hebrew-Christian Fiction. An Expose by Anthropolos. Published and for sale by W. S. Duncan, 1330 Arch st., Philadelphia, Pa; a 34-page pamphlet; 10c.

The author first compares the Bible creation story with the revelations of the Book of Nature through modern Science; then follow discussions of the "Babylonian Origin of the Hebrew Religion," "Source of Mosaic Laws," the "Chaldean Original of Deluge Fiction," and "The New Testament." It is a valuable and interesting booklet.

Culture and Culturine. "Being a few Wise and Wicked Remarks," by Theodore Shroeder., "An Address delivered before the Society for Improving the Minds and Morals of the Rich." Price 10c. Truth Seeker Co., N. Y.

The Chautauqua at Long Beach, Cal., July 9-21.

The Chautauqua to be held at Long Beach, Cal., July 9 to 21, has been fortunate in having secured Prof. Geo. L. Leslie, M. A., of Los Angeles Polytechnic High School, and Miss Jessie B. Allen, Ph. D., Instructor in Psychology in the State Normal, to give a ten days' course in Child Study. Hon. Herbert S. Hadley, Atty-Gen. of Missouri, has been secured for an address on "Standard Oil System, Its Evils and Their Remedy." Count Alexander A. Lochwitsky, a Russian nobleman banished to Siberia for establishing a free school for peasants, will relate the thrilling story of his exile, his escape, and how he has been shadowed by Russian spies since he has been in Los Angeles. Others on the list of instructors are Prof. C. F. Kent of Yale, Bible Study, Mrs. Grace E. Dutton of Throop, Domestic Science, Mrs. Malcom Macleod of Los Angeles School of Art and Design. Rosani, "the Prince of Jugglers," manipulator and balancer of whips, plates, balls, glasses, swords, tops, etc., has been engaged for two evenings of wonder and surprise. Tickets are on sale in Long Beach and all other towns of Southern California at the uniform price of \$2.50, which admits to all classes, concerts, lectures and entertainments. Reserved seats for the season, \$1.00 extra.

Los Angeles Liberal Club Lectures for July, 1906.

Meetings in Mammoth Hall, 517 S. Broadway, Every Sunday evening at 8 o'clock. Admittance Free.

Sunday, July 1—Prince Ranjit Akbar Singh on "Hindu Philosophy and Christianity."

July 8—W. C. Owen on "What Do You Mean by the Co-operative Commonwealth?"

July 15—Prof. M. A. Morey on "Physics and Psychics, or Mind vs. Matter."

July 22—C. H. Henning, Ph. D., on "Recent Research in Bible Lands and Modern Bible Criticism."

July 29—Rev. S. Hecht, D. D., on "Jesus Christ, from the Standpoint of a Jew."

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Back numbers of this magazine for 1903-4 may be had for 6c. each. 10c. for two, or 50c. a dozen—my selection. Nos. 1, 12 & 29, are out of print, and some other numbers nearly so. Nos. 1, 3, 4, 6 & 7, vol. iii, 6c. each; 5 and 8, 25c. each; all other numbers, 10c. each.

If you will buy some of the little books I advertise as for sale at this office, you will help the REVIEW a little and get more than your money's worth yourself. These books are good to read, and to give or lend to your neighbors.

For only 15 cts. I will send you a copy of an extremely interesting little book, "Teachings of Jesus Not Adapted to Modern Civilization," by Dr. G. W. Brown.

Send me names and addresses of liberal-minded people and I will send them free sample copies of the REVIEW.

The Humanitarian Sunday School Lesson Leaflets are for use in Sunday schools and families to help teach health good citizenship and morality without superstition. Back numbers (excepting No. 18) may be obtained in packages of 25 copies all of one number or assorted, for 10c. No. 18, three Lessons forming a 4-page Leaflet, package of 15 for 10c. Some of the earlier Nos. are out of print. Address, Singleton W. Davis, 852 E. Lee st., Los Angeles, Cal.

SAMPLE COPY.—If this paragraph is marked with a blue pencil it means this copy of the H. R. was sent to you as a *sample copy*, in the hope that you will become a subscriber.

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Science Is Religion: the Monistic Religion, a pamphlet publication of a lecture by Prof. T. B. Wakeman before the Manhattan Liberal Club, New York,—a good thing to read in connection with Prof. Ernst Haeckel's *Universal Monistic Alliance*. I will send a copy of this for 10c., or both for 15c.

Sketches of the Scientific Dispensation of a New Religion. By Singleton W. Davis. A pamphlet of 64 pages, 15c. For contents and other particulars, see ad on 4th page of cover.

Chaldeo-Babylonian Civilization, by Judge Parish B. Ladd, in pamphlet form, good print, fine, heavy paper and neat cover, published and for sale at the REVIEW office; price 10c.

History of the First Council of Nice, by Dean Dudley (see ad on 4th page of cover), price, in neat cloth binding, 50c; in paper, pamphlet style, 25c. Order from this office.

Life of Jesus, by Dean Dudley. For 25c. I will send you this book and also *Christian Religion and Church*, by same author.

The Christ Story: or the Foundation Defective. By W. J. Dean. Pamphlet of 24 closely-printed pages; price 10c. See ad on 2d page of cover of this magazine for more particulars.

Teachings of Jesus Not Adapted to Modern Civilization: with the true character of Mary Magdalene. By Geo. W. Brown, M. D. 3rd edition, revised and enlarged; published by the author. Paper cover, pp. 48; 15c. For sale by this office.

Know Thyself: a Lecture by C. W. G. Withee. Exceedingly interesting; the subjects discussed are handled in a quite rational, logical manner, and the thought expressed in uncommonly good English. Booklet of 37 pages, price 15c. Send to this office for a copy. I have for sale also *Buddhism or Christianity: Which?* by the same author—a valuable pamphlet of 64 pages, price 15c.

Some Psychic Experiences of an Octogenarian; by Prof. J. S. Loveland; a work of much value and interest to all who investigate scientifically so-called occult mental phenomena. A booklet of 48 pages, price 15c. For sale at this office.

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No. 8.

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LICK MONUMENT
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AFTER THE EARTHQUAKE.
(See page 322.)

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Study of Mind, Ethics and Religions by Scientific Methods.

Vol. IV. LOS ANGELES, AUGUST, 1906. No. 8.

PEACE OF MIND.

A HUMANITARIAN POEM
WRITTEN OVER 300 YEARS AGO

BY WILLIAM BIRD.

MY MIND to me a kingdom is;
Such perfect joy therein I find,
As far exceeds all earthly bliss
That God or Nature hath assigned.
Though much I want that most would have,
Yet still my mind forbids to crave.

Content I live—this is my stay ;
I seek no more than may suffice ;
I press to bear no haughty sway ;
Look: what I lack my mind supplies.
Lo! thus I triumph like a king,
Content with what my mind doth bring.

I laugh not at another's loss,
I grudge not at another's gain ;
No worldly wave my mind can toss ;
I brook that is another's bane.
I fear no foe, nor fawn no friend ;
I loathe not life, nor dread my end.

My wealth is health and perfect ease ;
My conscience clear, my chief defense ;
I never seek by bribes to please,
Nor by desert to give offense.
Thus do I live, thus will I die ;
Would all did so, as well as I.

For The Humanitarian Review.

A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

FOURTH PAPER—SPIRITISTIC HYPOTHESES.

§ 30.—TERMS DEFINED.

WHAT do you understand by the word *spiritistic*? Different persons would reply with different answers to this question, and none, perhaps, would be in exact accord with what I shall herein use the word to mean. In order, then, that the ideas which I intend to convey shall be received in their integrity by every one of my readers, I will briefly give *my* definition and ask them to accept it as their own while reading this discussion; this may forestall criticism that is mere play upon words, and also prevent confusion of ideas.

I herein use the word *spiritistic* not as a synonym of *spiritualistic*, nor as exclusively relating to the theories or phenomena of modern Spiritualism, but as expressing a broader, more comprehensive meaning. I mean by the terms Spiritistic Hypotheses of a Future Life all doctrines of a continued or renewed conscious life after death of the body which are based upon the general hypothesis that the material body actually dies and disintegrates and is never resurrected, but that an immaterial being or organism closely corresponding in parts and in whole to the material body it is supposed to have "inhabited," escapes and lives forever in a new state of existence. This

embraces not only the beliefs of the Spiritualists, but a large and increasing number of the more intelligent and educated Christians and Deists.

The major premise of this doctrine is that man in this life is a dual (some say a triune) being, body and spirit, or soul; the minor premise is that, though the body dies, the spirit is essentially immortal, and though the body is useful to it for awhile, it can and does ultimately live independently of any material counterpart or body. Admit the truth of these premises and the conclusion is logical that there is a future life for at least one component of the human duad or triad. But, are they, or either of them, true? Are they self-evident facts or inductively ascertained principles? As to the first half of the latter question, I will say that to a critical and scientific mind "self-evident" truths are exceedingly rare; in fact, to me there appears to be but two self-evident truths. One is, *I am*, the other is, *It is*: the *I* and the *not I*—me and my environment exist. All other truths must rest primarily upon these two, and secondarily upon other and collateral facts, as the keystone of an arch is supported by the other stones of the arch and all by the two bottom stones, one at the base of each half of the arch. I will, then, pass as irrelevant the "self-evident" argument and proceed to discuss the alleged scientific proofs of the dual nature of man and the indestructibility of the spirit element.

§ 31.—IS MAN A DUAD?

Though many spiritists assert that man is a triad, consisting of body, soul and spirit, I shall not here discuss the question of a difference between soul and spirit, or between the spirit and the "spiritual body," as spiritists believe both survive the death of the body. I will consider them together as one, for the arguments for the existence of both are the same. That there is a material

question, then, is narrowed down to this: Is there a spirit in the living body? Spiritists declare there is. Let us examine the grounds of their belief.

There are three distinct reasons given for believing in the existence of a spirit entity in the living body. 1. It is revealed in the Bible; 2. The belief is universal; 3. It is necessary to account for freedom of volition and the power of initiating motion, thought etc.

§ 32.—REVELATION AS EVIDENCE.

To many people the testimony of the biblical writers is acceptable as conclusive proof; to some it is of little or no use as evidence. But whether the Bible is a message from Omniscience or is the work of finite, ignorant, semi-barbaric men, its testimony is worthless if it is inconsistent or self-contradictory. A few quotations will be enough to satisfy any rational person that the testimony of the Bible is ambiguous, inconsistent and self-contradictory. In fact it is impossible to quote much from the Bible on this subject for it does not contain much, and that little is, for the most part, merely incidental remark. The first mention of spirit is in Gen. i:2.: "And darkness was upon the face of the deep. And the Spirit of Elohim (God) moved upon the face of the waters." But strictly speaking, this does not refer to a spirit being, I think, but to *winds* considered as the *breath of the gods*. In the Jehovistic cosmogony it is said (Gen. ii:7), "the Lord God . . . breathed into his nostrils the breath of life and man became a living soul." Here again the spirit of the Lord of the gods, or of "the god Jahveh," is represented not as a personality, but as his *breath*; and that breath naturally entered into Adam by way of his nostrils and caused him to become "a living soul." If a spirit medium were to announce that a spirit had entered into her body through her nose the Christian scoffer would consider it

to be an exceedingly ludicrous explanation, but he will read this story of the spirit of a god entering Adam's body through his nose as a dignified recital of "solemn truth!" 'Twould be blasphemy to laugh at that!

Eliphaz speaks of seeing a spirit (Job iv:15) but doesn't say that it was that of a man. It must have been a conventional "ghost," for it appeared to him "in the night, when deep sleep falleth on men," and he was so frightened that, he says, it made him tremble and his bones to shake and the hair of his flesh stand up—just as it does with everyone (they say) who sees a ghost! But ghost stories are at a discount in these days of iconoclastic science, and I am inclined to think that poor Job's friend Eliphaz was a little over-zealous and so resorted to some highly poetical embellishment of his addresses as counsellor and advocate of Jahveh. But Job himself seems to have believed that man "has a spirit or soul," for he complains, he says, (ch. vii:11), "in the bitterness of my soul" and "I will speak in the anguish of my spirit." But this is far from a positive declaration that his spirit and his soul were personal beings and not merely the emotional elements of his mind. In other places Job speaks of his soul, but always as one speaking of the emotional element of his mind.

I think it is quite evident from expressions of Job that he did not believe in any survival of the spirit after death. In fact he speaks as though it was "self-evident" that "as the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more" (vii:9), either in body or spirit, for he says "man dieth and wast-

NOTE—At the top of page 292 two lines were left out by a mistake in the make-up. Begin the page by reading: human body, all admit—even the Christian Scientist admits it in *practice*, though he denies it in *theory*. The

eth away: yea, man giveth up the ghost [breath], and where is he?" And that famous question, almost universally misapprehended, "If a man die, shall he live again?" is asked, not as seeking information, but as a question so palpably absurd as to afford its own answer—as much as to say that if he could die he should be forever free from his "anguish of spirit" and "bitterness of soul." (See ch. xiv. v. 14, and contexts; also, x:20-21 and xiv:12.)

But other "inspired writers" seem to contradict Job and affirm, though indirectly, that there is a spirit being in the human body that does not die with the body but passes out of it and continues to live independently. For instance, read 1Kings xvii:17-23, where Elijah persuaded Jahveh, in the case of a dead child, to "let this child's soul come into him again," "and the soul of the child came into him again, and he revived." See the story of the witch of En-dor (1 Sam. xxviii:7-15), wherein it is told that the spirit of Samuel, who was dead, communicated, exactly in the manner of modern Spiritualism through the woman as a medium, with Saul. In this case, however, we may infer that the spirit habitually rested quietly in the grave with the dead body, as it is told that Saul said to the woman, "bring me up Samuel," and the woman having done so, said she saw "gods [dæmons or spirits] ascending out of the earth;" and Samuel reproached Saul, saying: "Why hast thou DISQUIETED me to bring me up?" In a number of places in both the Old and the New Testaments the word angel, and even Lord, is evidently used to mean a dæmon or disembodied spirit.

Taking the Hebrew writings of the Bible in general we find that there is little in them that declares or indicates any well-defined doctrine of a future life of any kind, but there are some very positive statements that "death ends all." In addition to the above quotations from Job I will

make a few from Solomon, who being reputed the wisest man that ever lived, should be the best of authority.

After saying of the sons of men that "they themselves are beasts," Solomon continues (Eccl. iii:19): "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [or spirit]; so that a man hath no pre-eminence above a beast. . . All go unto one place; all are of the dust, and all return to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" This reference to the going up or down of the "spirit" of man and beast plainly shows that this spirit was literally their breath. If not, then Solomon believed that beasts as well as men have spirits!

"It is better to go to the house of mourning than to go to the house of feasting; for that is the end of all men," Eccl. vii:2. "There is no man that hath power over the spirit to retain the spirit; neither hath he power [to do so] in the day of death." Ch. viii:8. Here again by spirit is meant the breath. "For a living dog is better than a dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward." ix:4-5. Solomon uses the word spirit in its sense of disposition or temper as well as for breath, as in Prov. xvi:18-19, which says: "Pride goeth before destruction and a haughty spirit before a fall. Better it is to be of an humble spirit," etc., but nowhere does he positively use it in the sense in which it is used by spiritists.

David seems to have believed that the "soul" died with the body, or, at least, went into the grave with it. He exclaims: "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" Psalm lxxxix:48.

But the Old Testament is of and for this world only, and to him who disagrees with me here: I say, read it all

carefully through with the object of confirming your belief in the existence of a spirit or soul in man that is destined to live as a person after the death of the body, and then tell me if you have not been disappointed and astonished to find so little grain in so large a field !

§ 33.—SPIRITISM OF THE NEW TESTAMENT.

Many spiritists who are Christians admit that the Hebrew Bible reveals little if anything respecting the questions of the existence of a human soul or spirit having ability to live independently of a material body after the death of the body, but say that Christ "brought life and immortality to light," and that the New Testament writers, under inspiration, recorded and amplified his revelation. And it is true that the Christian's belief in spirit or soul and a future life is derived chiefly from that portion of the Bible; but I do not think the New Testament teaches what I have defined spiritism to be, by direct assertion. It teaches not the doctrine that human souls or spirits are to live eternally in either heaven or hell without a "body" of some kind, but all of its writers, except Paul, teach the doctrine of the resurrection of the old body in which the spirit shall again actively live. Paul, being a man too well educated to accept the crude theory of the resurrection of the same body identically that was laid in the grave, presented a modification of the doctrine as set forth in his theory of a "spiritual body" raised from the dead "natural body" as a wheat stalk comes up from a grain that has been buried in the ground. (1 Cor. xv:44). See the absurdity of this theory exposed in § 14, to § 18, inclusive, of this discussion.

In 1 John iv:1-3 spirits are spoken of in a manner that leads some spiritists, especially the Spiritualists, to think the writer refers to spirit beings, whereas he speaks of the spirit—the disposition, the temper, the motive, man-

ner—of certain persons who were teaching religious doctrines at that time, some of whom were suspicioned of being unorthodox or heretical. "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets have gone out into the world." The writer here evidently refers to that vague thing that has been called "the spirit of prophecy." This is shown by expressions in the second and third verses, and by the general tenor of the chapter.

This use of the word spirit is found also in 1 Tim. iv:1. Here it is said that "the Spirit" (whatever that may be) "speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." Whether "the Spirit" here means the Holy Ghost, or that spirit of prophecy manifested in the frenzy and delirium of religious excitement, or something else, it certainly does not mean a human personality; neither does the "seducing spirits" spoken of mean spirits of the dead, nor the personality of the living, but living people of a certain disposition or spirit; and even if the seducing spirits and devils were understood to be immaterial beings or personalities, we have no assurance that they were supposed to be survivals from dead human bodies. The succeeding remarks, in verses 2 and 3, plainly show that heretical people in this life were meant.

And yet, the New Testament writers do reflect here and there the pagan belief of the Egyptians and Romans in dæmons; that is, disembodied spirits. But that belief carried with it the belief that such spirits or dæmons were in a place of waiting—a sort of dormant or semi-sleeping state—awaiting the appointed time when they should re-enter their resurrected bodies, and that belief is not what I defined the word spiritism to mean. This is really the doctrine of the resurrection, which I treated of in the second paper of this series. I find no positive as-

sertion by any New Testament writer that man "has" or is a spirit or soul destined to live forever independently of the body, as believed by Spiritualists, Unitarians, Liberal Christians, deists, and even some atheists.

§ 34.—WORTHLESS AS EVIDENCE.

These references to and quotations of the biblical writings, Old and New, are not made because I think they are authoritative, inspired or reliable as evidence as to the question of embodied or disembodied spirit here or in the hereafter, but because others do think so and rest their belief, in the existence of an immortal personality in the living body that continues conscious existence after bodily death, upon the Bible. To me they are, as evidence either for or against, as the air-castles of oriental dreamers, far-fetched analogies of crude metaphysicians, the imagery of poetry—the "baseless fabric of a dream." The only evidence of this being true of these biblical references to this question that I deem necessary to mention here is the hazy, contradictory, ambiguous and allegorical character of the writings themselves.

§ 35.—UNIVERSALITY OF THE BELIEF.

Many people are greatly influenced in forming their opinions and adopting their creeds by "they say." And of all the foundations upon which to build a consistent, rational and truthful belief "they say" is the most unsubstantial and untrustworthy. No matter how vast a number of people are represented by "they," their testimony is unreliable if not consistent with truth obtained by scientific observation, experimentation and induction. No, it may be laid down as an axiomatic truth that, as a general rule, the greater the number of people who hold to a belief the less trustworthy is their testimony, especially if that belief is of ancient origin. This is because a large majority of mankind always have been and are yet really

uncritical observers, illogical reasoners, lovers of mystery, of excessive credulity and suggestibility; and also because largely imitative and exceedingly desirous of securing the approbation of large numbers of their fellow-men. Rather than suffer popular disapproval they will close their eyes to facts they fear might prove the erroneousness of the beliefs they know to be popular.

All the inhabitants of earth once believed it to be flat and stationary, and that the heavens daily passed over it from east to west; and today a large proportion of the human race think they are sure of it. For ages all men believed the sky to be a solid, arched roof of the world and almost within their reach. Millions have believed some people could change themselves into wolves or other animals. Millions have believed that Mohammed was *the* prophet of God and millions still believe it; and their belief in silly stories about him is implicit and as unreasonable as the belief of millions of Christians in the impossible miracles of the Bible record. The logical inference to be drawn from this is that the belief of large numbers in anything is no evidence whatever that it represents truth, but rather the contrary.

I readily admit that a very great number of the race, in the past up to the present, have believed in spirits in and out of material bodies, and even that disembodied spirits will live forever without re-embodiment. But I cannot admit that such belief is or ever has been "universal," or even nearly so.

My contention (supported by facts, I think,) is that the belief of large numbers, or even all men, is no evidence either for or against the spiritistic hypotheses.

In my next paper I hope to discuss pretty thoroughly the proposition, The Spiritistic Hypothesis is necessary to account for free will and the power of initiating motion, thought, etc. (To be in September number.)

For The Humanitarian Review.

THE HUMBLE TUMBLE-BUG.

WILLIAM COLBY COOPER, M. D.

I'VE watched it oft—the scarabæus,* as
The entomologist has it. The name
Is rather long and sounding for so short
And stout a bug, but he cares not. There is
A social gulf between its world and ours
Which cuts off some of sympathy—at least
Upon its part.

Yes, I have studied it—
Have burrowed down through countless strata of
Existence to its sphere of being. When
In bare-footed beatitude I tripped
Through life's bright spring, the tumble-bug was sib
To me. And what male boy hath not turned from
His play to watch its *naïve* tumblings, and
To laugh at them? Now, who shall say that boys—
Bewinged boys, mayhap—in upper realms,
Do not watch *our* vain tumblings; our low-plane
Vicissitudes, and laugh o'er them? 'Twould but
Conserve th' inviolate analogic chain
That binds the vast integrity of things.

But, not to dream: When but a boy I learned
The language of this bug. It mainly acts

*NOTE.—The *Scarabæus* held a prominent place in the mythology of ancient Egypt, symbolizing the sun in his southern declension, or rolling backward from the summer to the winter solstice, and the season of increment and mummifying of living nature for its preservation through the winter season of passivity (or hibernation) until the resurrection at the spring equinox, when living nature came forth from the egg, which *Taurus* opened with his horn (anciently), to a new activity.—ED. H. R.

Its thoughts, but speech articulate, also,
It has; meager, 'tis true, but full enough
To serve bug wants. By intimacy with
Those brothers of a nether world, I caught
Their histories and their traditions and
Their moral, and their social codes, and their
Philosophy of life.

Ah, well do I
Remember how surprised I was to learn
That they conceived themselves to be the head
And center of the universe. Such is
Their self-evolvment and autolatry
That they look down on man in pitying
Contempt. And thus does compensation work
Its fine revenges and its justices—
The tumble-bug may ask no boot of man!
It does not civilize, 'tis true; but, too,
It does not retrograde. It does not make
Mistakes, and there are no degenerates,
Nor politicians, in Bugdom. It seems
That, through the æons, we have but evolved
Away from tumble-buggery enough
To reach *invention*—and to suffer for't.
Ah, who'd not be a tumble-bug?

But hold!
You'll want to qualify that wish: you would
Not be a female tumble-bug. Alas!
Her lot is as hard as woman's ever was
Through all the shuddering past. She is a slave,
Who ignorantly and meekly serves her lord—
The fussy and officious male. *She* does
The work—*he* rides. She sweats and toils and groans,
And he dictates. Although he pushes none,
And does but precious little pulling, he
Assumes to be the very head and front
Of the "main push." And she, poor thing, through force
Of long heredity, believes it right—

Inscrutably and darkly right! There is
No hope for her, for tumble-bugs do not,
Progress.

Does such a situation shock!
Your finer senses, reader mine? Let me
Explain: Their ancient sacred history
Has it, that in the dim beginning of
All things, the male bug was created, and
Designed to be the sole inhabitant
Of all the earth. A vast barn-yard, the earth,
Equipped and so supplied that this lone bug
Might revel in undreamed delights through all
Eternity. But soon a strange unrest
Seized him. There flitted through his fancy, and
His dreams, fair visions of a tumble-bug
E'en comlier than himself. In fact,
He fell in love with this ideal bug,
And straightway made his strange condition known
Unto the Lord, who quick agreed that there
Had been an oversight. Accordingly
The female bug was then created—this,
A hideous mistake, as it turned out
To be. She made a slip, not serious in
Itself, but by an arbitrary tip
Of incidence, *it wrecked the moral world!*
A curse was hurled against all Bugdom now,
And all were doomed to work! No more, the sweet
And dreamy luxury of indolence—
No more, the promise of an endless loaf!
'Twas pitiful—this fall from uselessness;
This sharp descent from languorous dolessness
To levels of the swinker herd. Besides,
The he bug now, not less than his meek mate,
Must dodge the lures of a vast dæmon bug,
Or he is lost! And he must seem to work,
While she must *work*.

The myth's a cruel one;
Its serious acceptance, dire; but then,
What can be done? The bug does not progress,
And so must bear the superstitious load
With all its hurts, so long as bugs may be.

Cleves, Ohio.

MYTHS OF THE BIBLE.*

EXTRACTS FROM A LECTURE BEFORE
THE LOS ANGELES LIBERAL CLUB

BY W. E. BAXTER.

[From Manuscript furnished THE REVIEW by the Lecturer.]

Symbol of the Circle.

THE CIRCLE signified eternity, like which it had neither beginning nor end. Divided by two lines crossing each other at right angles, whose points rest on the north, south, east and west, they form a cross. Within the circle were written the mystic signs of the zodiac. In Edward Rupel's discoveries in Egypt, Nubia and Kordofan, it is found that all the temple inscriptions and tombs are built according to the ancient systems of astrology. The twelve signs of the zodiac as adopted by Anaximander, 565 B. C., represented the gods of the universe. The Egyptians adopted the circle as the emblem of eternity, and as including all that took place in nature. In these ancient systems of religion, the birth, life, death and resurrection of physical life was represented by the annual passage of the sun through the constellations of the zodiac.

The Lamb and the Cross.

There is not a single ancient religion without the symbol of the sun in Aries, the first sign of the zodiac. All kinds of life that have taken on form, have been worshipped simply as types or waymarks to the great material god, the sun. The early Christians manifested their adoration by bowing to the east, or rising sun. At that early period, the sun in Aries was the religion of the

* Continued from the REVIEW for July.

whole Aryan people. The Essenes, who were the primitive Christians, the Palmyrans and the Thebans, worshipped the sun in the sign of Aries, the Lamb. Hence the term "Lamb of God." Upon the tombs of Egypt, Phœnicia, Greece and Rome is inscribed the worship of the Lamb, or the sun in Aries.

A lamb nailed to a cross was the symbol of Christianity up to the year 680 A.D. At the sixth Ecumenical Council, held in Constantinople in that year, it was ordered by the Catholic church that in place of a lamb, a figure of a man should be portrayed upon the cross, after which the worship of the lamb was prohibited. The fact had become known that upon the tombs of Egypt, Phœnicia, Greece and Rome was depicted the worship of the lamb, and it seems to have been the desire of the church to conceal the fact that the crucifix in its present form was adopted. In 161 A. D. the Gnostics and the Gymnosophists and other pagan sects met in council in Alexandria, the most renowned priests of the leading pagan sects of the East and the West constituting the council's membership.

Christian Crucifix of Pagan Origin.

At this council it was adopted that as a symbol of common worship amongst them, that the body of the Grecian god Prometheus, with the head of Apollonias of Tyana, be used in place of the lamb upon the cross. To combine the ideal beauty of the god Prometheus and the sage, teacher and philosopher, Apollonias, was to unite in one emblem all that was divinely and humanly perfect, beautiful and adorable to the most learned of those pagan priests. And 519 years afterward, when the Roman Catholic church deliberately adopted this compound effigy of a heathen god and heathen philosopher of the emblem of its creed it confessed to its heathen origin.

This same cross was used to represent the crucifixion in the religion of Zoroaster and of Osiris of Egypt, and is found upon the ancient tombs and temples of Peru, Cen-

tral America and Mexico.

Pagan Origin of the "Star of Bethlehem" Myth.

With the ancients, birth of sin-atoning gods had an astronomical origin, and these births were always accompanied, or preceded, by a star.* The Virgin, with her god-begotten child, has been pictured in the heavens from time immemorial. They are represented on the Hindu zodiac, at least 3000 years old. Also on the Egyptian planispheres of great antiquity. If you will examine "Burritt's Geography of the Heavens," you will find the infant god-son (the sun) is represented as being born into a new year at the winter solstice, and it may be seen rising over the eastern horizon, out of Mary, Marie or Mare (the Latin for sea), with the infant god in her arms, being preceded and heralded by a bright star, which rises immediately preceding the Virgin and her child.

A star figured in the legends at the birth of Yu, Zoroaster, Krishna, and others of the world-saviors. We find the star of Jacob, or Juda, represented on astronomical maps as a prominent star in the constellation Virgo (the Virgin), as termed by the Hebrew, Ephraim. It was known in the Syrian, Arabian and Persian systems of astronomy as Mes-sa-eil, and was considered the ruling genius of the constellation. The "Star of Jacob" was a figure borrowed from the ancient pagan systems of astronomy, in which they represented a Virgin rising with an infant Messiah (Messaeil) in her arms.

"All nations," says the celebrated Christian writer, Mr. Higgins, "once believed that the planetary bodies or inhabitants controlled the affairs of men, and even their births." Virgil, 60 B.C., declares that a star guided Æneas west from Troy. Pliny says the people of Rome fancied they saw a god in the form of a man in a star.

* For a complete scientific explanation of star-heralds, see chapter on Temple Orientation in *The Dawn of Astronomy*, by Sir Norman Lockyer.—EDITOR H. R.

The Birthday of the Sun-Gods, Saviors of the World.

According to Dr. Lightfoot, the temple at Jerusalem was employed in celebrating the birthday of a pagan god (Adonis) on the very night Christians assign for the birth of Christ; and Robert Taylor says that nearly all the nations of the East were once in the habit of rising at midnight to celebrate the birthday of their gods at the [end of the winter solstice, corresponding to our December 25th.] Mr. Higgins says: "At the first moment after midnight of the 24th of December, the ancient nations celebrated the accouchement (or confinement) of the Queen of Heaven and Celestial Virgin, and the birth of the god Sol, the infant Savior and the God of Day."

Bacchus of Egypt and Greece, Adonis of Greece, Christnu, of India, Chang-ti of China, Chris of Chaldea, Mithra of Persia, and Jao Wapal (crucified savior of ancient Britain), were all born on the 25th of December, according to their respective histories.

Jesus Christ Not a Historic Personage.

Nowhere in the world today is there to be found one single authentic document from any writer, Christian or pagan, who lived within 100 years after the supposed birth of Christ, that speaks of Jesus Christ, Jesus the son of Mary, Jesus the Nazarene, or of any of his apostles. Rev. Robert Taylor made exhaustive researches as to the origin and early history of Christianity and published a full account of the same in a volume entitled "The Diogenesis," in 1829, in which he says: "We have investigated the claims of every document possessing a plausible claim to be investigated, which history has preserved of the transactions of the first century, and not so much as one single passage purporting to have been written at any time within the first hundred years can be produced from any independent authority whatever to show the existence of such a person as Jesus Christ, or of such a set of men as would be accounted to be his disciples." I might incidentally mention here that had Herod issued a

decree for the slaughter of the innocents, as spoken of in the Bible, some record of it ought to be found in the records of his court, and that not one single writer of that nation or any other nation makes any mention of either it or that *any* innocents were killed. The great Jewish historian, Josephus, was related to Herod's wife and regarded him as his greatest enemy, and recorded, together with other rabbinical writers, all the acts, public and private, of his life. Our most reliable chronologists declare that Herod died an old man three years before Christ is reputed to have been born.

Myth of Jesus the "Lamb of God."

In the astronomical myth of Abraham and the sacrifice of Isaac, Abraham, or 'Time, conveyed Isaac, the spring sun, to "Hebron" for the sacrifice. Now, Hebron is the Hebrew for union or alliance—in this legend the union of the ecliptic and equinoctial line, the very point in the zodiac where the sun then "crossed" the equator in Aries, the ram or lamb, at the vernal equinox. Hence, the ram-month of March was caught and sacrificed by Time instead of Isaac, the young sun.

To the Christian, Jesus is the "Lamb of God," by the blood of which the faithful are saved from eternal damnation. The Hebrews, like every other nation of antiquity, deified the lamb and made it one of their tribal gods; and it is only natural that the founders of Christianity, after having attained a higher moral development, should elevate this system of lamb worship into a higher and more symbolic theology. In all religions there is a tendency to combine the symbol with the thought; and this leads to the most debasing superstition—the mere symbol by the ignorant and uninitiated is endowed with power and divine attributes, and becomes itself a god. Today, in the north of Palestine, on the summit of Mount Gerizine, the Samaritans yearly celebrate the sacrifice of the Paschal Lamb. They live in the village of Na-blo-us,

built on the site of the ancient city of Samaria, and are a remnant of the Jews who returned after the captivity in Babylon and claim to be direct descendants of the ancient Levites, who always performed this ceremony.

After thousands of years of contention over myths of their respective systems, whether pagan, Jewish or Christian, they all blend together into an astro-theological representation of Nature's phenomena. Notwithstanding the power of the church over the people, one by one they are breaking away under the powerful facts of history, science and discovery. Creeds and dogmas yield only when they meet an antagonist more powerful than they. Some of the more courageous of the clergy are repudiating these astro-theological dogmas as they crumble and fall before the truths of history, science, and nature's grand phenomena. They frankly admit these truths, but still the powers of the church are bending their energies to hold the people to forms and ceremonies that are duplicates of the ancient mythologies, which it has stamped with its insignia of authority as a direct revelation from God. For the orthodox religions of today are but modified forms of the systems of ancient pagan worship that have been changed and modified in proportion as the human mind has struggled up through successive periods of progression.

Authorities Used in Preparing these Lectures.

Bible; Enc. Britannica; Heath, Dupuis & Burritt's Astronomy; Egyptian Book of the Dead; Roberts' Antiquity Unveiled; Chambers' Encyclopædia; Graves' Sixteen Crucified Saviors and Biography of Satan; Abel Remusat's *Mélanges Asiatiques*; Moses Hull's works; Dupuis' History of All Systems of Worship; Life of Apollonius, by Philostratus; Dr. Lardner's works; Cudworth's Intellectual System; Penny Cyclopædia; Smith's Greek & Roman Biography; Biblical, Theological & Ecclesiastical Encyclopædia; Thomas' Dictionary of Biography; Max Müller's works; Biog. Universelle; History of the Christian Religion to A. D. 200, by C. B. Waite.

Written for "The Humanitarian Review."

OBEYING SCRIPTURE.

BY MRS. C. K. SMITH.

SIX DAYS shalt thou labor, is a part of the command to remember the Sabbath day to keep it holy. Is not one part just as obligatory as the other? Would it not be as much in obedience to God's commands to make laws compelling people to observe the working days as to make laws to compel them to observe the one they call the holy Sabbath?—especially as nobody knows which day of the week the latter is, inasmuch as every day of the week is observed as a sacred day by different religionists. Men appointed and salaried to make week-day visits to arrest lazy and idle people! How absurd!

There was a time when in New England the church had an officer they called a tithing-man to watch at the church door during services, and at other times, if a traveler or a working man was on the road for any other purpose than religious or medical services, and report accordingly.

One man in his zeal to follow Christ's example refused ever to laugh because it is nowhere recorded in the Bible that Jesus ever laughed!—though several times it is mentioned that Jesus wept.

Another notable example of "our great exemplar" which none of his followers follow, except through ignorance compelled to do so, is this: There is no record that Jesus ever wrote a book, or even a letter. In the 8th chapter of John it is recorded that on one occasion the Scribes and Pharisees asked a question, "tempting him, that they might have to accuse him. But Jesus stooped down and

wrote with his finger on the ground, as though he heard them not." In another verse it reads: "And again he stooped down and wrote on the ground." Is there another hint of it?

There are other examples that those devoted ones so tenacious that others should follow might note with profit. The world would have been the gainer if two-thirds of his professed followers had followed Christ's example in this respect. And it would no doubt be an advantage to many descendants of millionaires to have been compelled to obey the explicit command, "six days shalt thou labor."

San Diego, July 12, 1906.

MAN'S TWO GUIDES.

Two angels guide

The path of man, both aged and yet young,
As angels are, ripening through endless years.
On one he leans—some call her Memory,
And some Tradition; and her voice is sweet
With deep mysterious accords. The other,
Floating above, holds down a lamp, which streams
A light divine and searching on the earth,
Compelling eyes and footsteps. Memory yields,
Yet clings with loving cheek, and shines anew,
Reflecting all the rays of that bright lamp
Our angel Reason holds. We had not walked
But for Tradition. We walk evermore
To higher paths by brightening Reason's lamp.

—George Eliot.

EDITOR'S EXCHANGE TABLE.

Choice, brief Extracts from Current Liberal Periodicals.

MIRACLES VS. MORALS.

The churches are more insistent on miracles than on morals. A Crapsey is expelled, but a Rockefeller is hugged to the bosom. Still, there are those who ask, What is the matter with the churches?—*The Unionist*.

IMAGINATION'S PLAYGROUND.

All religions carry a vast amount of superstition in regard to a future life. Ours is no exception. So little is known about the future that it is the common playground for imagination. Fancy and rhetoric are strained to their utmost to set forth the glories or the wretchedness of the future. It is time that those who minister in the name of religion called a halt on this license of imagination and plainly said for how much of it they stood sponsor. If there is life beyond this, it is to be feared that the good will be more disappointed with it than anyone else, so much preconception have they carried along in this life that cannot possibly be true.—Charles Caverno in *The Open Court* (Chicago) for July.

HUMAN SOLIDARITY---DETERMINISM.

You may think that you can decide for yourself what you shall do and how you shall move, but you can never be anything else but a child until you have overcome that illusion and realized that every individual is but a fraction of that great unit, the nation. The nation is a body, the individual is a cell. It does not make any difference what you believe about it—you are a cell and nothing

more. The choice is whether you shall be a living, healthy cell, or whether you shall be waste material that causes disease of the body. Humanity is a rope of short strands. Every individual is inextricably linked with the past, present and future. Think how this fact transfigures history. When you remember that you were at the building of the pyramids, and at Ninevah and Valley Forge, you will realize that you are only one of the strands in the great rope of humanity; that you are far better for every grand thing that ever was done, and far worse for every low thing that ever was done. We are all bound up in one bundle of life and cannot escape.—Herbert N. Casson in the *Liberal Review* for July.

FOR ORGANIZATION.

The *Blade* is a believer in the power and virtue of organization. One stick can be easily broken across the knee, but many sticks fastened together become unbreakable in such fashion. . . . First, Freethinkers are capable of being organized and should be organized. Second, the organization should be based upon a sound system of natural philosophy as its fundamental principles, stimulated by a clearly defined method of propaganda. Third, its platform should be broad enough to include every anti-orthodox person in the country, and it should resolve its principles into a decided political activity. . . . Above all, the propaganda should be constructive, a constant building up of newer and grander ideals for humanity, based upon secular considerations.—*Blue Grass Blade*.

MATERIALISTIC MONISM?

Many of the materialistic monists in their eager efforts to discredit the somewhat absurd and untenable theories of the dualists, who affirm the human ego or soul to be a continuous spiritual or etheric body and forming the substructure upon which the latter is clothed, have without due deliberation hastened to deny, upon the advance of

evolutionary and biological knowledge, the existence of the human soul as an entity, and declare it to be but a mythical product of the conscious activities of the cell souls [!] which have become united together in the confederate body. Haeckel was one of the first, I believe, to advance this latter hypothesis. [Quotes from Haeckel.]

Upon a more careful examination, however, of the evolutionary and biological facts in the light of monism, the conclusion comes to us with the force of a revelation that the objective human ego or soul can be no other than an immortal atom—the soul of a central cell, who, being elevated to a position of ruler over the subordinate cell souls in the cerebral cortex (the objective mind proper), became the central synthetising soul of the individual, upon which the sum total of the psychic content of the subordinate souls impinge.—From an editorial in *The Balance*.

COMMENT.—Here we have it at last!—that little artful dodger, the human soul, run down and literally “bearded in his den,” by a philosopher of Denver who has “roped the critter”—with a fling of his metaphysical *riata* has caught the maverick and branded him with the sign of Imagination’s Wild Range and corraled him in a “central cell of the cerebral cortex.” The soul and his sanctum sanctorum has been “discovered” so often in the past by metaphysical adventurers who have all failed to demonstrate the same to the satisfaction of science and common sense that probably many of us will respectfully decline to enter the ranks of the non-materialistic monists on this assurance of Editor Cashmere until he has perfected a microscope of some 900,000,000, &c., &c., magnifying power, capable of bringing into view the atom that is the “soul of a cell, who” has been “elevated to the position of ruler over the subordinate cell souls.” I fail to understand how this soul that is an atom can be immaterial, infinitesimal in size though it be. Mr. Cash-

mere says he made his discovery by a "careful examination of the evolutionary and biological facts in the light of monism." This is a reversal of the scientific method. The scientist examines theories and isms in the light of facts.—EDITOR *H. R.*

NEW ORGANIZATION FAVORED.

We note the cry for organization in nearly all Free-thought quarters and the attempts made to form societies, which generally come to nothing. Perhaps a larger effort, in such a way that though only one man in a town is a Freethinker, he could find a society for which to work and which in turn would enable him to find congenial people with whom to communicate and meet at yearly conventions and when traveling, would be more successful. Sociability, more getting together, is necessary to satisfy the instincts of Freethinkers, some of whom now pick out a Unitarian church to gratify their desire for mixing up with humans, and set the world back by using their influence for it instead of for Freethought.—N. Y. *Truth Seeker* of July 7.

A DISAPPOINTED GOD!

Well might the Bishop of Carlisle declare, as he did in Birmingham Parish church last May, that "God is a disappointed God. It must be heartrending for Him to see how things are going on on this planet. It is obvious that something has gone wrong fundamentally in this world, which is not at all what God intended it to be."—*Herald of the Golden Age*, Paignton, England.

COMMENT.—Such a statement is extremely astonishing. What a puerile God-ideal for a learned Bishop and an educated editor in this day of science! An omniscient God who could not foresee the results of his own laws—the miscarriage of his "intentions!" Who expected good results from his "plans," which panned out evil because of some mistake by which "something has gone wrong

fundamentally," so that he is "disappointed!" and his heart is breaking now that "he sees how things are going on!" An omnipotent God who could not build a little world like Earth without a fatal flaw; and having thus failed "fundamentally," and having invented and tried supplementary "schemes" for righting the "fundamental" wrong for "6000 years," has been unable to restore order and the futility of his efforts is followed by "things going on" in such a way that "it must be heart-rending for him to see!" And what of the future? Can we rely upon the "plans" and "promises" of one whose plans for the present so "aft gang a-gley?" Who knows that "things" may not get to "going on" in the New Jerusalem in such a way that "God will be a disappointed God" over there even to the point of "heartrending" to God and all the "saints," and eternal happiness miscarry? Christian, if such is your God, how can you expect men of science or people of even common sense to accept him? Verily, man makes God in his own image!—ED. H. R.

SEARCHING FOR THE BODY OF JESUS!

Rev. Forbes Phillips, who dramatized Guy Thorne's grotesque novel, "When It Was Dark," has caused quite a disturbance in orthodox circles by an expression of his heretical views on the Resurrection. He says that in dramatizing the story he has largely recast it, because "from the point of view of the thinking man *it is simply impossible!*" Mr. Phillips believes that Jesus had a spiritual resurrection, not a bodily one, and that as Joseph of Arimathea is said to have hidden the body for fear of the Jews, a persistent search over Palestine might lead to the discovery of the tomb, and possibly also "the precious body of our Lord, or, at all events, the *dim remains* of it!" "Dim remains" is decidedly good, and suggestive.—From editorial in *Secular Thought*, Toronto, Can.

TIME FOR A RADICAL DEPARTURE.

That the time has come for a radical departure from the old ideas of theology cannot be doubted for a moment. We have come to the parting of the ways, and men and women everywhere are questioning as to where the new paths are leading and which are the wisest philosophies and theories to adopt. The old is too thread-bare and out of date to hold the individual who is worth anything to himself or the world at large. While he may retain much that is exceedingly valuable out of the garnered wisdom of the ages, he will reject all that is useless in promoting the welfare of the race or the individual. And summing all this up, does it not resolve itself into the one supreme question of happiness? . . . The value of a magazine like *Suggestion* is, that it opens the mind of the reader, who is sincerely seeking for truth, to the possibilities of just such a consummation as this—the establishment of a new religion which will bind man to all that is desirable, and will establish the kingdom of heaven on earth, and not in some shadowy realm of the unknown and invisible.—M. J. Clarkson in *Suggestion* for July.

THE FIELD FOR THE "ORGANIZATION."

The development of science, philosophy, art and social idealism, and the attitude of the church toward these great factors in our modern civilization, seem to be the main reasons for the growth of so large a body of the unchurched. Science deals directly with the facts of nature and human life. It gathers, compares, classifies and interprets these facts as links in a chain of development. Its object is not the defense of a theory or a system, but the acquisition of certain and systematized knowledge. It does not know beforehand whither research will lead it; it does not care whether the results of investigation confirm or overthrow established theories. It seeks nothing but the truth; it never supposes that it has found the

whole truth. It is eager to know its own errors that they may be eliminated. Millions of men have confidence in the methods of science and can conceive of no advance in knowledge except through their perfectionment and faithful application. The church, on the other hand, assumes the finality of the Christian religion, and maintains that "the faith once for all delivered to the saints" cannot be altered or improved, though its contents may be unfolded and variously applied. . . . It opposes today the scientific study of the Bible as strenuously as it once opposed the scientific study of the stars in the heavens, the fossils in the earth's crust, and the origin of the human societies. It continues to demand belief in incomprehensible formulas and impossible miracles, and to offer salvation through prayers, professions and sacraments, rather than through knowledge, example and moral endeavor.

But the religious life of the unchurched unquestionably suffers from the effects of too much isolation, too violent reaction, too little systematic training. A lack of spiritual nurture, of guidance and direction, of stimulating fellowship, and of well-arranged ethical instruction for the young, prevents a healthy development.

The masses of the unchurched are in need of regularly recurring opportunities to gain stimulus for the inner life. Having drifted away from the church, they too often stand alone, with none to help them with their problems and their burdens. Though perhaps unconscious of the fact themselves, they resent the unnatural isolation, become bitter in spirit, harsh in their criticisms, negative in their conclusions. . . . There is the need of fellowship. There are many who, though they have lost interest in the religious views and practices of the church, retain their membership because the church provides a center for various social activities—a means of becoming acquainted and keeping in touch with men. . . . In order that the religious life of the unchurched may develop har-

moniously, it seems desirable that there should be large opportunities for social contact and fellowship between those to whom truth, goodness, justice, gentleness and beauty are vital things, and to whom common aims and aspirations and a similar outlook upon life would give added worth and pleasure to social intercourse. Possibly the deepest need, however, is that of systematic moral training for the young. The chief interests being what they are, it seems vain to look to the church for Sunday schools providing a well-considered and carefully arranged system of ethical training for the young. Yet the children of the unchurched have even less attention paid to their necessities in this respect, and are in reality in a very sad plight. . . . There are millions of little ones . . . growing up without the careful moral assistance their tender natures crave. . . . The work to be done for them is exacting, the knowledge and experience demanded in carrying it out comprehensive, . . . yet the duty must be met. . .

It is bootless to speculate upon the outward forms the religion of the unchurched may once assume : what festivals it will celebrate, what songs it will sing, what scriptures it will indite, what symbols it will use, what temples it will build. The time seems to be at hand when it should gather strength, through unity of forces and proper organization, for the large tasks that lie before it. The inspiration that comes from a more rational estimate of the universe and a higher conception of the possibilities and destiny of human development, and the precious ties of fellowship that might bind together kindred minds pursuing the same great aims in life, should be sufficient for the vast work of education that is demanded.—“The Religion of the Unchurched,” by Nathaniel Schmidt, in *Ethical Addresses* for June.

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EDITORIAL DEPARTMENT.

SHALL "WE" ORGANIZE?

The question of organizing a national or international association of liberal-minded people is now being quite freely discussed by the editors and correspondents of the Liberal periodicals. I have always been in favor of organization, and wrote upon the subject both before and after beginning publication of *THE REVIEW*, and I am still in favor of it; but, of course, I am in favor only of what I believe to be a proper organization for accomplishing results that I think should be accomplished. Yet I do not expect any association to be formed that would in all minor matters meet with my approval, and I may give such my humble but cordial support. But, on the other hand, I am not in favor of certain forms of organization and certain proposed aims and objects of organization, and I would not help to form or to support such; and I believe everyone has the right to take such a stand.

First, let me point out some proposed features which to me are objectionable, with reasons for my opposition;

and then let me briefly outline what would be acceptable to me, giving reasons for my preferences. This, not because I think my personal attitude in the matter of much importance, but to bring out boldly certain things which should be carefully considered before organization is undertaken. Let us not act in haste, but deliberately consider the subjects of methods and objects before adopting any plans or schemes.

Already the very thing that has disrupted organizations in the past is being urged, viz: That a certain publication be declared the "organ" of the association, all others ignored. Read this from the *Blue Grass Blade* of July 8th: "As Liberals, we want a liberal platform. . . . The *Blade*, the most liberal paper of its kind, should be the mouthpiece of this organization. . . . Each member to pay one dollar as membership fee to the office of the *Blade* and receive the paper free for one year and be a member during that time," etc. "I have tried local organization which proved to be a total failure." (Letter on organization from A. Lutterman.)

Now, wouldn't that be "liberal"? Of course the editors and admirers of the other (more or less) Liberal publications will just "fall over one another" in their haste to send their dollar and join this *Blade* club! No wonder Mr. L.'s attempts at local organization all proved to be "total failures." They "died a bornin'," from an overdose of Mr. L.'s peculiar brand of Liberalism.

That the *Blade* is ready to accept this monopoly appears from the following extract from an editorial in the same issue: "That the wishes of the majority may be known, Freethinkers may write to the *Blade* further and state: 1. Shall a new organization be effected on the lines suggested? 2. *Shall the Blade call a meeting* of Freethinkers for that purpose?" etc.

Note that nothing is said about joining with other Liberal publications, and other Liberal workers, in the call. Now, the *Blade* was the "organ" of the "National Lib-

eral Party," which was a "total failure," and which tried to renew its hold on life by changing its name to "American Freethought Association," with the *Blade* as its "mouthpiece," but soon quietly stole away into "the silence." Now, this movement in that quarter looks to me like a start along the same old path, with the same chaperon and the same pit at the end of the path.

In saying these things I am not charging evil intent, but error of judgment. I am perfectly willing that the *Blade* should hold exactly the same relation to a new organization that other Liberal publications may hold.

So much for the attempt of one of the old rival associations to rush the present revived interest in a comprehensive organization to its own rehabilitation, on the principle that "the early bird catches the worm." But representatives of the other old organization have also been trying to swing the new movement into line with their moribund association. Read this from the *Truth Seeker* of July 7: "The suggestion Mr. John Maddock makes that the American Secular Union should evolve into an Association of Advanced Thought on the basis of the Theses propounded by Prof. Ernst Haeckel is timely[!], and the reasons he gives therefor are cogent. . . . The Monism of Haeckel is a sufficient basis for a Freethought organization, as explaining the philosophical or religious affirmations of Freethought, and the Nine Demands of Liberalism form a solid political platform. . . . Not until the Freethinkers work directly upon the politicians as the Christians do will our demands receive any attention. The platform of the Secular Union is sufficient for this, and there is no need of any other organization to do such work. . . . But aside from such work there is need and room for an organization to extend the knowledge of the scientific world to the people, and the two objects may very well be combined in one organization. . . . The Secular Union could be the parent organization, issuing charters to local lodges," etc.

These extracts are taken from an editorial article that contains some good suggestions, but the proposition to

have the Secular Union assume the role of "parent" of the proposed new broad-scope organization I consider to be decidedly objectionable for the following reasons: 1. Such a course would fail because a listless, anæmic dwarf cannot propagate a Hercules. 2. The horizon of the A. S. U. is entirely too contracted for such an organization as *should* be formed. 3. Such a course would tend to emphasize and perpetuate the unfortunate schism that the A. S. U. in part represents. 4. The proposition indicates a disposition of the *personnel* of the A. S. U. to continue over into the new organization, whereas, for the sake of a united effort and confidence, entirely new official material, unconnected with either branch of the old schism, should be used to inaugurate the new organization and conduct its affairs until soundly established. 5. It savors of a disposition on the part of the *T. S.* to work itself in as the "mouth-piece" or "organ" of the new organization, as a rival of the *Blade* in the same effort, and thus to degrade the new association to the position of a mere *Truth-Seeker* club, and so fail to secure the good will and hearty co-operation of a number of other worthy Liberal Freethought periodicals, with their many special friends. Doubtless Mr. Maddock made the suggestion, so "timely" for the *T. S.*, in good faith, without any sinister motives, not realizing it was "loaded."

These are *some* of the things that I object to, and which THE REVIEW will not stand for, in connection with the proposed new organization. Next month I hope to offer some suggestions that appear to me worthy of acceptance.

OUR FRONTISPIECE.

This month THE REVIEW carries an important picture as a frontispiece, by the favor of Mr. S. A. Smythe of this city, who made the photograph and had the engraving made at his own expense for the benefit of REVIEW readers. It represents a left-handed "miracle." Some years ago a beautiful monument was erected in San Francisco

to the memory of good Saint James, and when the great earthquake and fire came they laid low the saloons, gambling houses, and other seats of wickedness, but, apparently, an all-wise and just Providence stretched forth his arm and covered the monument with his protecting hand and miraculously preserved it unscathed and unscarred, though all around it was destroyed in "His" wrath! It affords a wonderful attestation of the truth that God is, and a well-deserved rebuke to those wicked Rationalists who ascribe all events to immutable natural law!—But hold! There must be some mistake! It isn't a monument to St. James of old, but to James Lick, the unbeliever!

Mr. Smythe writes the following: "This engraving, from one of my photographs of the ruins of San Francisco, will serve to illustrate the absurdity of the Christian contention that their God sent the earthquake on account of the wickedness of that city. The picture shows the famous Lick Monument, erected to the memory of James Lick, California's atheistic millionaire philanthropist, standing unharmed amid the awful wreck and desolation. In the background may be seen the ruins of the City Hall, while for miles around stand the blackened skeletons of colossal and costly buildings, including *eighty-five* of the grandest *churches* and *cathedrals* on the Pacific coast!

The orthodox Christians should have charged this calamity to the devil instead of to their God, and thus have been able to account for the Lick monument remaining unharmed while the churches on all sides were destroyed. Can the clergy tell us what wickedness their God found on board the gunboat Bennington when he blew it up and killed so many brave sailor boys? Or on board the Slocum when he burned it with 600 of his chosen children on the way to a Sunday-school pic-nic? Or who he was pursuing in his holy wrath when with earthquakes he threw up the Rocky Mountains and other great ranges?"

From *Our Program* for August is extracted the following list of Liberal Club lectures for the current month:

Aug. 5, Prof. I. N. Vail on "Origin of Coal and Oil." Wednesday, 8, INGERSOLL MEMORIAL, Grant R. Bennett, orator; to be held in Blanchard Hall. 12, J. Kermod on

"The Bible and the Public Schools." 19, Mrs. Florence Robson on "Scientific Pantheism." 26, M. A. Morey in "An Inspirational Address while 'Under Control.'"

All the Sunday meetings to be held in Mammoth Hall, 517 S. Broadway, this city, at 8 p. m. Admission free.

Miss Anna R. Alex, Secretary of the Progressive Club of this city, wishes THE REVIEW to announce that the Club will hold a memorial meeting in honor of the 73rd anniversary of the birth of Robert G. Ingersoll, in Blanchard Hall—exact date not yet settled upon, for which see the daily papers later. She says "our Souvenir Program, always superbly beautiful, will this year excel anything ever gotten out anywhere." Look out for it.

* * * * *

DEATH OF DR. J. L. YORK.

Dr. James L. York, one of the best known of the itinerant Freethought lecturers of the past forty years, has at last finished his life-work. He died at the home of his daughter, Mrs. George Lucas, 323 Church st., San Francisco, July 12th, at 10:45 o'clock p.m., after a long illness. After a severe siege of neuralgia, congestion of the lungs set in and caused his death. He leaves a widow, 87 years of age, one daughter and one son. He was buried in the family plat, near the graves of two of his sons, in a cemetery in San Jose, Cal. Funeral services were held in San Francisco, conducted by Rev. Mr. Smoot, Unitarian, by Dr. York's request, with additional remarks by an old friend, Mr. Hines. There was beautiful floral offerings and music. His daughter, Mrs. Lucas, writes me that her father "was true to his convictions to the last."

It is with much sorrow that I make this brief note of Dr. York's death, but the fact that he had lived a long and useful life affords much consolation and encourages his many friends to calmly accept this decree of Nature as not untimely but as a seal of a well-completed life.

Material is being collected for a more complete obituary to be published in THE REVIEW for September.

SUGGESTIVE LETTERS.

* Letters for this department should be brief and concise; if long, only selected portions will be printed.

FROM THE SOUTHERN HEMISPHERE.

Have just finished reading the HUMANITARIAN REVIEW for April, which I enjoyed very much. I was specially interested in your account of "My Mocking-bird." I can fancy looking at you, busy at your "type-sticking" the while. [Yes, and this very moment, while I am putting your words into type, he is near by singing that wonderfully-varied song, a type of Evolution's eternal song of ceaseless change and variation.—ED.] What a delightful bird your mocking-bird must be! [Yes, I call him *mine*, but he is so completely free that my claim gives him not the slightest embarrassment.—ED.] I am so glad the penalty against its destruction is such a tall amount, otherwise the (in)human biped would render its existence obscure. We in this country also have to protect our beautiful native birds by a heavy fine; otherwise they would be destroyed. Our birds (native of N. Z.) are very beautiful and rare. Most of them are very melodious singers. I am sending you a little trade book for your stamps, on the covers of which are pictures of two specimens of our birds: the tui or parson bird, so named on account of the two white feathers growing from its neck, and the kiwi (*Apteryx Australis*), a beautiful bird, wingless and nocturnal, and burrows in the ground where it lays its eggs and rears its young. There are two other kinds of kiwi, *Apteryx Oweni* and *A. Zealandi*. Our mōkōmōkō (its native name) is a charming songster, and is commonly known as the bell-bird, from the peculiarity of one of its notes. Our acclimatization society have introduced many of the English birds—thrush, goldfinch, sky-

lark, starling, and even the sparrow with the idea that he was insectivorous, whereas he is a grain-eater and a great nuisance.

Some months ago in *THE REVIEW* you asked readers for the name of the author of a few beautiful Humanitarian lines. A correspondent, Spencer Garwood, in the April issue says he thinks they are Shelley's. Perhaps so. A few years ago, while in Melbourne, Australia, I noticed a very beautiful statue of a young man set on a low pedestal. The figure was standing, with knicker pants, open shirt-front, blue jacket, laced-up shoes and cap in hand. On what appeared to represent a slate were these lines:

I pass through this world but once.
Any good thing, therefore, that I can do,
Or any kindness that I can show
To any human being, let me do it now.
Let me not defer it or neglect it,
For I shall not pass this way again.

I have about exhausted my energies in trying to find who was the author of the above lines. I would have been glad to have furnished you with his name. The station master at the place where the statue stands has tried to get the author's name for me, but he too has failed.

In connection with our Freethought Association, we have a debating class where some able papers are read. A short time ago I was asked to contribute a paper, but not having time to prepare one, I read from the *HUMANITARIAN REVIEW* for February, "Thomas Paine, the World Statesman," by Prof. T. B. Wakeman, following it with "Paine's Life and Character—the San Francisco Memorial," by Dr. J. L. York, in your March number. My audience was much delighted. It is astonishing how little is known, in these days of advanced thought, of the life and work of that great man.

HENRY ALLEN.

Hon. Sec. Canterbury Freethought Association.
Christchurch, N. Z., May 31, 1906.

IS "MONISM" "MATERIALISTIC?"

Reason and natural revelation must settle the question of Monism, not metaphysical assumptions or so-called scientific authorities. Monism is Materialism. It means the one substance of the cosmos—the great material womb out of which all forms were evolved. Monism cannot scientifically stand for immaterialism, because no science can logically stand for that which does not represent nature—a vacuum. To have existence, all forms must be material and structural. Monism means forceful matter, not force *and* matter. An immaterial world is a chimera.

JOHN MADDOCK.

Minneapolis, July 5, 1906.

OBJECTS TO THE NAME "MATERIALIST."

Thanks for your card asking why I objected to being called a "materialist." I saw your note of the matter in the July REVIEW, but I thought your readers too intelligent to ask "why;" so I sent that number to Prof. Haeckel, and have no copy now, but I know its point.

I object to the tab or tag "Materialist," because when applied to me it is only half of the truth, and "half truths are the worst of lies"—and who likes to be lied about?

Science teaches me to sense both *motion* and *matter*, "now and forever one and inseparable" in Prof. Haeckel's "Substance," which *constitutes* and so *understands* everything. But all of the changes (or "forces") in and of everything are sequents, co-existants or concomitants of each other, and so equivalently or causatively related. I am therefore not only a "materialist," but also a motionist or dynamist, a correlationist, a substantialist—and as "spirit" is either matter or motion, or both, I am a spiritist, mentalist, realist and idealist.

When, therefore, the editor of a magazine like *Suggestion* tags me as a "Materialist," as though that ended me and my all, the truth was not in him. This may have

been from ignorance or mistake, but I fear he knew better, and that it was simply the bad habit of unsettled spookists to throw the mud of their limitations into opponents' faces.

No one of the above terms escapes false and fatal implications and limitations as only part truths, except correlationist, which is in the short form, scientist; but correlation makes *The All, one*; that is, the same as *monist*.

T. B. WAKEMAN.

Coscob, Conn., July 19, 1906.

ANOTHER VIEW OF ORGANIZATION.

From the President of the Brooklyn Philosophical Association.

My interest was stimulated by your quotation from the *Beacon* concerning a comprehensive national organization of Freethinkers. On paper, there are such now. The real, practical problem is not a mere matter of having another such organization, *on paper*, but to discover if there is any practical labor that will be performed.

The work of real education along the lines of Haeckel's "Theses" is being much better done by the scientific journals than by the avowed (and usually superficial) Freethought periodicals. It seems to me that what is needed is not so much an organization to promote the acceptance of Haeckel's Theses as one which will actively and practically resist the growing aggressions of the churches within the domain of secular politics. There is not a State in the Union, I believe, in which churches and what they stand for are not given immunities denied to rival Freethought institutions. What is needed is in the first place to create a real Liberalism—a real intellectual hospitality, as free from political and moral superstitions as from the religious superstition which is the mother of them. Never was the need greater for intelligent workers with unlimited intellectual hospitality, willing to make some sacrifices in a fight for practical liberalization from legalized religious and moral superstitions. Without *such* Freethinkers, an organization is useless.

New York, July 4, 1906.

THEODOR SCHROEDER.

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SINGLETON WATERS DAVIS, EDITOR.

VOL. IV. SEPTEMBER, 1906. No. 9.

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Frontispiece of *The Humanitarian Review* of September, 1906.

DR. JAMES L. YORK.

[See Life-Sketch on pages 353-7.]

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Study of Mind, Ethics and Religions by Scientific Methods.

Vol. IV. LOS ANGELES, SEPTEMBER, 1906. No. 9.

Written for "The Humanitarian Review."

PROFS. DANA AND HAECKEL ON THE NATURE AND ORIGIN OF LIFE.

BY THADDEUS B. WAKEMAN.

THE N. Y. *Times*, in its Saturday Book Review, of July 7, has an important article on "The Origin of Life," by Charles Loomis Dana, M. D., LL. D., president of the New York Academy of Medicine, and a noted expert and authority on questions of this kind.

The occasion of the article is the review of two recent and notable books: 1. *The Nature and Origin of Living Matter*, by Dr. H. Charlton Bastian—famous years ago for his attempts to produce life in fusions of vegetable and animal substances, and who was thought to have been squelched by Prof. Huxley and the scientists of his day. But this doctor proves to be a lively corpse, and is up and at it again with new definitions of life and experiments and observations which he claims make him triumphant after all, with the last and best crow or laugh on his side. 2. This is supplemented by a new book by John Butler Burke on *The Origin of Life: Its Physical Basis and Definitions*. Here we have all that Prof. Loeb

and the Radiates have done, and a practical victory is claimed for them.

That these and similar works occupy the serious attention of such recognized authorities as President Dana shows that the victory of science over the secrets of life, which Prof. Haeckel and others have been prophesying for years, is practically in sight, if not actually achieved. Dr. Dana, of course, does not admit this, but he seems to escape so doing by reserve of conclusions which uncommitted inquirers will be very apt to make for him.

But what I deem a matter of great interest to readers of the HUMANITARIAN REVIEW, and to free-minded people generally, is the fact that this scientist, as authoritative as any can be, concludes his article by a square admission of the facts and laws in regard to life, etc., which might have been taken from Prof. Haeckel's book, *Wonders of Life*, and which he states in his works and "Theses" as "the solid basis of *Scientific Monism*."

I ask, therefore, that this part of Dr. Dana's article appear in this REVIEW, and that its readers will not be slow to see and to proclaim that life, soul, mind, reason, and all of the psychic processes, "act under the ordinary laws of physics and chemistry, and not in violation of the great law of the conservation of forces;" and that "there is no such thing as a vital force which sits outside the molecules and directs the process;" and that "we know that life is exhibited in protoplasm, a substance of which we know not the exact chemical composition."

These sentences confirm Haeckel's position, end the old dualisms of all theologies, and leave no actual and honest basis of human life, individual and collective, but science—the scientific, natural, monistic unity of the boundless universe.

But readers of Haeckel's *Wonders of Life* will also see

at once why we have "not the exact chemical composition of protoplasm." It is because that "substance" of matter and force can never be twice exactly alike, for it can never have exactly the *same* environment [at different moments of time.] It must always be a proteus, as Haeckel calls it, and no plant or animal, or man or woman can ever be exactly like another. "The internal ever-correlating external, ever-changing relations, can never be other than an ever new process of change—itself the result and conscious out-flower of an ever-changing universe."

Of course an established, continued scientist could not tell the truth as Dr. Dana has here done without throwing some "tub to the [orthodox] whale," which duly appears in his last sentence. This proves to be an "infinite mush of chaos" out of which all things came when it "was set to work." Prof. Huxley had an exceedingly cunning and profitable way of escaping the irreligious, conventional and unrespectable consequences of his science, but he would have greeted this infinity of "mush," under the law of correlation, with an explosion of laughter, in which Dr. Dana's thoughtful readers must be excused if they wish to join.

Following is the extract from Dr. Dana's article :

"WHAT IS LIFE?"

"Neither author [Bastian nor Burke] has explained exactly what life is, except in terms that are decriptive of the phenomena rather than elucidative of its ultimate process. We know that life is exhibited only in protoplasm, a substance of which we have not the exact chemical composition. We know that the phenomena are due to some specially complex and happily-arranged activities of unstable molecules, with tendencies to build up, align themselves in definite ways, and then break down. We know that they act under the ordinary laws of physics

and chemistry, and not in any violation of the great law of the conservation of forces. But we do not understand how they do it, nor can we manipulate any known forces so as to produce the phenomena, except in part."

"Life is not electricity, except as all the phenomena of the universe may be said to be due to the activity of electric units. Life is not fermentation, for, though ferments form part of it, they do not explain it all. Nor are the ferments themselves entirely understood. There is no such thing as a vital force which sits enthroned outside the molecules and directs the process. Still, in the phenomena of life there is present a particular form of force, which has been called by Moore, 'biotic energy,' to distinguish it from this older *deus ex machina*, which used to be called vital force. This biotic energy is the result of known chemical and physical energies, and is an equivalent of them—that is to say, it is an energy which has been transformed from known chemical energies to this particular and special biotic form. It is this biotic energy which causes the molecules to fall together in those unique and extraordinary harmonies which result in the production of the microbe or the man."

"The secret of life would be in finding some process by which we could artificially transform the ordinary molecular activities of albuminous matter into the specific activity, the biotic energy of life. No one has done it, and, after all, the problem is a good deal like that which occurred when the infinite mush of chaos was set to work into orderly and constructive activity."

Attack a man's ideas with violent expressions, and he regards them as a personal insult; force creates force. Abuse never fails to arouse antagonism and arm against argument. Moderation is a barometer of a self-centered and symmetrical mind. Abuse should never supplant argument. It is only the brutal instinct that prompts one to needlessly wound the feelings of another. Courtesy in controversy is the mark of a liberal mind."—*Billingsley*.

Written for "The Humanitarian Review."

MAN EVERYWHERE THE SAME ANIMAL.

BY JUDGE PARISH B. LADD.

THAT man, stripped of heredity and social environment, is everywhere the same animal, is clearly demonstrated by history. Man of today is far removed from the homo primate. His conceptions, thoughts and aspirations are no more of his own making than the tornado which devastates the forests in ruthless onward course. Will, he has none—he acts in obedience to his environment.

Nature ushered him into being without his knowledge or consent. His organism differs only in degree, not in kind, from that of all other animate things. The vegetable world was his parent—source of his being. Back of or before that, his more remote progenitors. He is still a mammal, having passed from the quadrumania to the biped stage, where, in some respects, he is inferior to birds, some beasts, and even some reptiles—through all of which he has passed in his transit of evolution from radiate to man. All this without a thought, will or wish of his own—a creature of circumstances.

When a man is born, if he has only ordinary perceptive and reflective faculties, he at once becomes the prey of designing men—the priests, who, like the potter, mold him to their liking. Thus he becomes a votary—a dupe of the religious atmosphere by which he is surrounded; a Buddhist, Brahmin, Jew, Mohammedan or Christian, as circumstances chance to guide him. A few brainy men, who have been by nature superior to their surround-

ings, have braved the storm of superstition, risen above the clouds of religious prejudice, and opened the gates of truth to benighted humanity. These men have outlived the terrors and persecutions of the priesthood, and today stand as monuments of greatness on the summit of the Mountain of Truth, holding aloft the signal of justice and toleration to a world sunk in the slums of Christian ignorance, terror and crime.

The Christian religion, if not the most ignorant, is the most criminal of all. Torture and murder were crimes of the votaries of a mythical Christ, who was by fraud raised above the Roman eagles and put at the head of one of the most pernicious religious systems that ever disgraced the world. Its Bible was launched on a people steeped in ignorance and superstition; the older book devoted to the rehearsal of crimes unnumbered, absurdities and fables; the newer, called the New Testament, like the Old, was a thing of slow growth, taking its rise in oral traditions and later finding its way into brief manuscripts almost without number.

After many years of prayerful devotion by about one hundred ignorant men, called bishops, a canon of contradictions and absurdities was the result of their labors. On this compilation of precepts and rules of alleged divine authority, the church raised its standards and went forth to conquer and subdue all mankind.

"Thou shalt not suffer a witch to live." "But those, mine enemies, who would not that I should rule over them, bring hither and slay them before me." "Think not that I am come to send peace on earth. I am come not to send peace, but a sword." "I am come to set a man at variance against his father, and the daughter against her mother, and a man's foes shall be they of his own household." These are some of the crimes which the Bible commands to be committed. Those who believe in the Bible have no alternative—they must execute these commands and carry out these injunctions.

Now, man, whether Christian or otherwise, is by nature, to a greater or less extent, a humanitarian; to do good to others without harm to himself is inborn. Only when man has been deceived, led astray by false teachings, does he cease to be humanitarian—criminal to the extent of his belief in errors and false instructions. It has ever been the policy of the priesthood to deceive the people, which it has to do in order to live. The Bible is a priest-made book; it is their guide, and it must be used by them to force obedience to their decrees. Hence the world of crimes committed by the church in furtherance of their doctrines are all traceable directly to the Bible. It is responsible for the murder of nine million people—mostly women called witches, and for more than 150 million more tortured and put to death as unbelievers and in wars waged by the church to perpetuate its creeds.

Man, acting in obedience to natural law, following the instinct of his make-up, would never have been guilty of any of these numerous offenses against nature. Queen Isabella, one of the most humane of rulers, declared that she had by her crimes against nature depopulated whole provinces in obedience to the commands of the Bible, urged on by the priesthood. Nor could she restrain the overflow of her grief nor check the tears which fell over the slaughter of so many of her subjects. It was human nature, a humane heart, that the stern dictates of the Bible, under the guidance of the priesthood, had to overcome—biblical religion at war with humanity.

While Nature and her immortal truth lay prostrate for a time at the feet of the priesthood, the day of retribution, though sleeping, was not dead. After 1800 years of priestly crime, we everywhere behold the luminous star of hope slowly but surely rising above the horizon of despair. The guilty cohorts of the priesthood are beginning to seek shelter in rocks and caves from the impending storm of an outraged humanity, a humanitarian spirit, long suffering, now aroused to assert its own by

conducting mankind along the highway of truth, justice and humaneness.

Once, the many believed while the few dissented; now, the few believe while the many dissent. The old dogmas and creeds no longer hold men of brains. The devil has left his old home; hell has ceased to exist; vicarious atonement has been swept away—gone with the mythical Adam. The son of Jehovah has faded into an ideal—a myth without organism; while Jhvh, the great I Am, the sun-god, has been converted into a nebula. All have disappeared, leaving man, the child of nature, to roam undisturbed and unterrified among the blossoms of truth and in the shade of peace, surrounded by the perfumes of science, justice and humanity.

Alameda, Cal., July, 1906.

THE TRUE BASIS OF ETHICS.

Even Rationalistic thinkers sometimes fail to escape from mysticism. The admirable writer on morals, Mr. W. M. Salter, declares that the true basis of the Ethical Movement is "something deeper and more ancient than science."

What can be deeper and broader than science? What can be higher than the highest utility—the attainment of universal happiness, the abolition of suffering, the extinction of vice and selfishness? Economics, sociology, psychology—all departments of knowledge that treat of man as a social and moral being—must base themselves upon an accurate observation of fact and law. Even the fine arts, though they sometimes seem to soar to heights of mysterious glory, have been evolved by natural processes from the wild emotions and crude imaginings of savages, and cannot escape from natural causes. Once set at naught by the ecclesiastical builders of society, science is destined to become the head of the corner.—Chas. Callaway in *The Literary Guide* (London, Eng.).

For The Humanitarian Review.

A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

FIFTH PAPER—SPIRITISM AS A "WORKING HYPOTHESIS."

§ 36.—IS THE SPIRITISTIC HYPOTHESIS NECESSARY?

IT IS thought by some people, even some who are of a scientific bent of mind and education, that certain psychological phenomena are inexplicable except upon the hypothesis that there is in man a "spirit," a *deus ex machina*—a kind of uncaused cause which can initiate action; that is, like Elohim of old, it can create something out of nothing.

The greatest of these phenomena that are supposed to reflexively prove that in man there is a spirit entity that is a sort of finite microcosmic "first cause," analagous to and "made in the image of" that assumed infinite macrocosmic "Great First Cause," is that of freedom of the will. Some, to maintain the proper dignity of man and keep him in his place at the head of the procession of all living things, assume that brutes—"the lower animals" have no spirits, all their activities being effected by the "vital forces" under natural law. But man, the pet and "spoiled child" of the Creator, is an exception—enjoys more or less exemption from control by natural law. He can do things without natural cause—just because he

wants to—and can even do things he don't want to do, to demonstrate the independence and freedom of his will! Like the boy who when asked why he did thus and so, "short-circuits" his answer by replying, "jist 'cause uh wanted tuh." But others, especially of late, assume that animals as well as men have souls, and enjoy to some extent freedom of will.

This argument that the existence of a human spirit is proved because it is necessary to account for freedom of will appears to me much like saying that there must be a ladder reaching from the earth to the moon, for in no other way can we account for "the man in the moon!" That is to say, it is not necessary to adopt a hypothesis to account for that which does not exist. Before we try to account for freedom of the will, we should know that freedom of will is a fact. Whatever other evidence there may be of the existence of a human spirit, this appeal to the common illusion of free will is fruitless.

§ 37.—DETERMINISM.

The subjective feeling of man that he is not wholly subject to the ordinary laws of nature—the invariable relationship of cause to effect—is extremely persistent, and the feeling of self-importance is so intense that we rebel instantly against the accusation that we are not absolutely free and independent egos. But a close, critical and strictly objective view will convince those capable of inductive reasoning that man's will is determined by natural causes, hereditary and environmental.

To illustrate what I mean, I will liken the life of man to a river. We all recognize the similarity, but generally without making any close and critical comparison; we personify the rivulet or the river as a living thing "wending its devious way" from its birth at the mountain spring to its extinction in the ocean's surf and diffusion in the

great emblem of eternity, the ocean; we speak of our own life as a stream, and the expression, "river of life," has come down to us with the history of the race from the "ancient of days." Though these are poetic similes, they are at bottom scientific analogies.

Yet, in spite of our recognition of this analogy, we do not ascribe freedom of will to the river, but we realize that just three things *determine* its every movement and its course from the spring to the sea. These three things are: 1. Temperature, causing fluidity of the water; 2. Gravity, causing the water to move "down hill;" 3. The River-bed, bottom and shores, causing the water to continue near, without dispersing over, the earth's surface, and restricting the velocity and course of the water.

In a human life we find just three fundamental factors that *determine* man's every act and his course from birth to death: 1. The physio-chemical so-called "forces," causing integration and disintegration—growth and decay of tissues; 2. Heredity, causing the tendency of the progeny to *exactly repeat* the life of the progenitor; 3. Varying Environment—concurrent circumstances of life—modifying the effects of heredity and forming new factors of the inheritance of the progeny, thus almost infinitely multiplying concurring and conflicting elements of heredity as the life of the race extends. Every movement, every pain and every pleasure, every thought, every emotion, every sentiment, every choice, every virtue and every vice, every good deed and every crime—absolutely *all* of life—all of the phenomena of human life are amply provided for without the slightest intervention of a "free will," and they are scientifically accounted for as effects of those three fundamental causes without recourse to the spiritistic hypothesis. The true scientist never resorts to hypotheses to explain phenomena which are

accounted for by ascertained facts and well-established principles. The objector may say, "I can, by the act of my free will, choose to reject bread and eat arsenic, or I can deliberately place my hand in a fire; though my appetite demand food, I can refrain from eating, etc."

I reply: You can do these things, certainly, but only as *compelled by your environment* to do so. If you perform these apparently irregular acts merely to convince me that you *can* choose to do so, remember that the circumstances of our difference of opinion and your desire to convince me that I am wrong and you are right constitute the over-balancing elements of your environment which *determines* your will—compels you to thus act oppositely to what you would otherwise have done. As the banks of the river determine the direction of its flow, so the environment of the man determines the direction of his actions—his will.

Two bright boys, John and James, schoolmates and devoted chums, decide to join a polar expedition. They agree to stand by each other in all their dangers and deprivations; would be really and truly brothers. They go, and at length they find themselves prisoners in the ice and starving to death. James dies; John has had nothing to eat for many days. His desire for food is overwhelming; sentiment is dead—he eats the flesh of his once dear friend. Was his will free? The new environment determined his will to do what in his former environment he would not have believed he could by any power be compelled to do; but environment is the lord of the trinity of the "Almighty"—Physio-chemical Action, Heredity and Environment.

It has been objected to determinism that, if true, efforts to reform the criminal by either education or penalty are useless, as the "fate" of everyone is beyond volitional

control; but the exact opposite is true. By changing the environment of the criminal his will may be determined against criminal action and for right action. The "reformer's" will to provide this new environment is not spontaneous or "free," but is itself determined by *his* organization, heredity and environment, so that the criminal and the reformer alike fulfill the great law of nature: Every cause is itself an effect, and every effect a cause.

One curious phase of the belief in freedom of the will is that while we are deluded into a belief in it, in practice we to a great extent ignore it. Every time one asks another, "Why did you do so?" he really asks, "What was the circumstance—the thing in your environment—that determined your will to do so?" That is, he recognizes the fact that the will to do was not spontaneous but caused by something in the circumstances of the one who willed to do. Every detective and every criminal court recognizes the fact that there is a motive for every crime, and when a motive is found it weighs heavily as evidence in the case. We are forced in spite of our creed to acknowledge in practical affairs that the will is determined by natural causes; that it is an effect of cause and not an uncaused cause, and no spirit entity is needed to "create" decisions of the will.

I will here quote what has been said on this question by one of the world's deservedly best-known biologists, Professor Ernst Haeckel, of the University of Jena (Germany). In the 18th Thesis of his address on the Organization of Monism* (page 8), he says:

In the same manner as all other functions of the brain

* *A Universal Monistic Alliance.* By Ernst Haeckel. The famous "Thirty Theses," published by THE REVIEW office, 852 E. Lee st., Los Angeles, Cal. Price 6 cents.

Every Rationalist should have a copy of this booklet.

—sensation, imagination, reasoning—the will of man is a physiological function of the nervous central organ and determined by the anatomical structure of the same. The special personal qualities of the brain, which are partly given through heredity from ancestors and partly acquired through accommodation [to environment] in individual life, with necessity determine the will. The old dogma of a free will, indeterminism, therefore appears to be absurd and must be replaced by determinism.

Let me give a note of caution: By heredity I do not mean the transmission of traits merely from the parents, but from *all* of one's progenitors back to the first living cell—the earlier influence constantly being modified by that of later environment and the duality of parentage.

§ 38.—IS SPIRIT NECESSARY TO INITIATE MOTION?

Another well-nigh universal illusion is that of the beginning and ending of motion—that a living being can initiate motion—create motion out of inertia, as matter is by some believed to have been created out of nothing by living gods—Elohim of the Hebrews. Even some who are reputed scientists today seem to ascribe this miraculous performance to "spirit," or to "force," which is but a substitute for spirit and just as illusory and unreal. But it is a superficial view of nature that leads one to believe that motion is ever created or ever annihilated.

Up to comparatively recent years men believed that matter could be and had been created, and that it could be and was daily being annihilated. The old notion of the prophesied destruction of the world by fire at "the last day" was, that in being entirely "burned up" it would be completely blotted out of existence—reduced to nothingness. But when alchemy gave place to chemistry the great truth, like a blazing sun just rising, burst upon the vision of the pioneers of modern science, and one of the most alert of them, Lavoisier, saw it first and announced

the great natural law and fundamental principle of science, the Constancy of Matter—its uncreatability and its indestructibility. Then came another student of nature, Robert Mayer, and announced the great law of the Constancy or Conservation of Energy—*its* uncreatability and indestructibility. Then came Haeckel with a still greater generalization and announced the truth that these laws were one and inseparable, and named the one great law the Law of Substance. (See *Riddle of the Universe*.)

Even great intellects seldom grasp a new great truth clearly and wholly at once. The men above named were discoverers, but they never discovered all of truth—not even all of the great truths which they gave to the scientific world. The ghost of the old dualism stood between them and the reality and obscured their vision. They laid the ghost under the name of "spirit," but reinstated it under the names of "force" and "energy." They could not rid themselves of the ancient fallacy that there was an immaterial entity "within or back of matter" that caused its motions. Even the great Haeckel, the "first apostle" of what he calls Scientific Monism, is apparently not wholly free from the great dualistic delusion. Note this from his 19th Thesis: "In our modern science, the idea 'God' can be determined only so far as we see in 'God' *the last* [i. e., ultimate, usually called the "first"] indiscernible *cause* of all things, the 'unconscious hypothetical 'original cause of substance.'" To my mind, the admission that there is *substance* and an *original cause* of substance, is dualism and not monism. An "original cause" is one which originates, and must have existed prior to that which it originated, and so is distinct from and independent of it—exactly what dualistic theologians believe. True, Haeckel says his "God" is an "unconscious hypothetical original cause," but the theological "God" is also hypothetical and may be unconscious for

all that anybody *knows* about it (or "him"). In either case the material universe is one thing and an "original cause" of it is another, making two things, which is the essence of dualism. Again: the Professor says in his 20th Thesis, "We consider matter and power (or 'matter and energy'—body *and* spirit) the inseparable attributes of substance (Spinoza)." In this statement he fairly endorses the essential postulate of spiritism when he gives the terms "body and spirit" as equivalent to the terms matter and energy. The difference between Haeckel's "spirit" and the spirit of the spiritists is that his is supposed to be impersonal and unconscious, while theirs is supposed to be personal and conscious; both are supposed to be "immortal," for the law of substance secures eternal existence for Haeckel's "energy=spirit." But the good Professor is very near the reality, as appears to me. One more forward step, and he will find real monism.

§ 39.—THE LAW OF UNITY.

In reality Mayer's law of the constancy or conservation of energy is but a partial expression of the law of the Constancy of Matter, and the terminology of the formula is defective and misleading, for it implies the existence of an immaterial entity "within and back of matter" as the cause of its movements—the phenomena of nature, when in reality there is no such entity. Nothing is needed as an "original cause" of motion, for motion cannot be originated or initiated any more than can matter. Substitute the word *motion* for "energy" in Mayer's expression of the law and we have a true scientific principle, though only one subordinate to the more complete generalization known as the law of Constancy of Matter. It should read, "the Constancy or Conservation of Motion"; or, as I prefer, *The Uncreatability and Indestructibility of Motion*. That is, motion is never initiated or annihilated.

Substitute the word *form* (shape) for "energy," and we have another law subordinate to the law of Constancy of Matter. Form, no more than motion, is ever initiated or annihilated. Forms, like motions, are correlated, and the great Law of Correlation applies to both Motion and Form, but to "spirit" and "force" it cannot apply, because they are "airy nothings."

The Law of Unity is this: Form and Motion are Inseparable Attributes of Matter; there is no matter without form and motion, and no form or motion without matter; hence the law of the Constancy of Matter comprehends the subordinate laws above mentioned. I would substitute for Haeckel's "substance" the word *matter*, because that word applies to matter in motion, which is all the Professor's word "substance" in reality implies, while it seems to imply that something else, "energy," plus matter equals "substance;" and for his "Law of Substance" I would substitute, *The Law of the Uncreatability and Indestructibility of Matter*—which includes motion, for it is a constant attribute of matter—an *essential* of it—"inertia," like "force" and "energy" entities, being an illusion. The "one step more" suggested above is that of affirming matter in motion, not a "force" entity *and* matter, to be the causative basis or "sub-stance" of all the phenomena of nature—chemical, mechanical, physiological, intellectual, emotional and moral—a truly scientific monism, instead of a mere change of terms.

This theory, I believe I was the first person to enunciate, which I did in 1904. So far as I know, no scientist or other person has ever positively denied the existence of force and energy, affirmed the impossibility of either initiating or annihilating, or in way increasing or diminishing the totality of motion in nature, and affirmed that "the cause of motion is not force, but *motion*;" that is, the

modes of motion by their correlation are sequences of one another. Prof. Gore, of Manchester, Eng., has come nearer to it than any other author that I have read.

If any reader of this can direct me to any published statement of this view which antedates mine of 1904, or even this of September, 1906, I shall be grateful to him if he will kindly do so.

§ 40.—SPIRITISM AND OCCULTISM.

As a hypothesis upon which to explain the *rationale* of whatever of natural phenomena is mysterious, spiritism originates in the minds of men when they first begin to recognize the relationship of cause and effect, and continues up into the times of the highest intellectual development. Primitive man, of all races and all countries, early noticed that the dry leaves upon the ground were often suddenly lifted and carried along without visible cause; the trees of his native forest were bended this way and that, by a mighty invisible power, and often they were violently torn from the soil, or broken off, and thrown to the ground, as an infuriated man would break down or uproot a sapling no thicker than his thumb—the invisible power had passions like unto his own. The sea would be suddenly aroused from its placidity and rolled in billows toward the beach by an invisible power that he could only in awe call omnipotent. He called this invisible power “spirit,” the wind. Man noticed that by his breath he could move the dust, leaves and other light objects, and even make tiny waves upon the brook from which he drank, just as the wind moved the trees and the great ocean; his breath, too, was “spirit,” and we yet call our breathing *re-spir*-ation. His spirit was feeble—the other was the “Great Spirit.” “And the Spirit of Elohim moved upon the face of the waters.” (Gen. i:2.) Man could send forth his breath—spirit—this way or that

as he "willed," and so he inferred that the greater breath came and went by an act of will—"the wind bloweth where it listeth"—a better rendering: "The Spirit goeth where he willeth."

So man, even in this age of science, whenever unable to see a cause for any phenomenon, finds "spirit" a convenient explanation. Whatever is "hidden" as to its origin and mysterious as to its ways, is classed as occult and supposed to be the manifestation of "spirit" of some kind. But gradually from prehistoric times when animism was universal, one by one the phenomena of nature have been discovered to be parts of an invariable succession of sequences and not the spontaneous and sporadic creation of any "spirit" entity "within or back of matter," until only a remnant is now believed by intelligent people to be of "spirit" volitional origin. And a few see a writing on the wall which foretells the time almost at hand when *all* phenomena of nature, including the mental and not excepting the "will" of man, will be *known* to be natural and inevitable sequences of preceding phenomena, and the cause of every effect itself an effect.

Men seem to be intoxicated with a whimsical prejudice against what they unwarrantedly stigmatize as "mere dead matter." Some even close their eyes and declare that matter does not exist—that "all is spirit!" If they mean by "dead matter" inactive matter, they are mistaken as to the facts, for *all* matter is *incessantly active*. Men speak of matter as gross, as though they had found the ultimate, indivisible particle—the atom—to be as big as a billiard ball. They speak of matter as base and evil, as though the glorious galaxy of the heavens, the smiling flower, the beautiful bird, the wonderful human body, and all else we see are not matter. The truth is, matter holds in its embrace the destiny of all that is or ever will be.

[To be continued in THE REVIEW for October.]

Written for "The Humanitarian Review."

LIFE-SKETCH OF DR. YORK.

BORN FEB. 18, 1830. DIED JULY 12, 1906.

BY. F. E. STURGIS.

[For Portrait, see Frontispiece.]

IN the great western mountain regions, throughout the Pacific ocean slopes from British to Mexican border-lands, and in the cities of note east of the Missouri river, there is probably no name associated with Liberal and non-religious ethics and general social reforms more favorably known than that of DR. JAMES L. YORK.

As those who read the August REVIEW are acquainted with the principal facts of the last illness and the death of Dr. York, the object of this paper will be to relate some of the more important events in his life-career and describe his professional capabilities, personal qualities of mind, and his moral character.

In a town of minor importance, near the shore of Lake Ontario, between Rochester and Buffalo, in the State of New York, was born, Feb. 18, 1830, to Zachariah and Mary Geer York, a son, the eighth of a family of sixteen children. Zachariah had earned the reputation of being a "poor provider," except in the matter of supplies for large census reports. On this account some of the York birdlings were pushed out of the parental nest while yet mere fledglings. Among these was this eighth, the boy James L. He was "bound out," in the manner of ye olden time, to an elder brother, Zachariah Jr., to learn the trade of coopering; but Zach proved false to his bond, and barrel making distasteful to James, who soon left both and engaged himself to Deacon Clark, maker of wagons and carriages. It did not take long for Zach to discover the

whereabouts of James and promptly interrupt his new compact. After the expiration of his apprenticeship, James returned to the carriage shop and became a "journeyman"—a practical builder of wagons and carriages, and followed that business successfully for many years.

The next glimpse we get of the young man is at Batavia, N. Y., in the home of Campbell Collins Simpson, to whose daughter, Miss Permelia A., he was married April 27, 1850. The bride's family were New-Englanders, Permelia having been born at Rutland, Vt., and the family afterward moving to Western New York.

"Mother York" says: "James and I became acquainted at prayer meetings, as we belonged to the same church. We were married when Mr. York was twenty years of age, and lived happily together fifty-six years." Verily, one instance of the usefulness of prayer!

In another leap of time and space, we find Mr. York, ten years later, "3,000 miles away"—across the American continent in the "glorious California" land, still a carriage maker and a zealous Methodist. But after a few years' residence in Sacramento he returned to his native State and purchased back the old homestead. "But it was not home to us, and we came back and settled in San Jose, and joined the Methodist church there." This was on the eve of an eventful period in the life of Mr. York. He became interested in lyceum work and became a member of a lyceum "where young lawyers and people who wanted to blow their horns practiced on the public." This furnished an incentive to study and a desire for more learning, which gradually showed him new facts about old beliefs; and so step by step he began a mental evolution. About this time, Rev. C. J. Ames, a Unitarian missionary, was delivering a course of advanced lectures in San Jose to which Mr. and Mrs. York gave audience. The character of these lectures is described by Mrs. York in the following remarks: "Mr. Ames' lectures shocked me beyond measure. I said to Mr. York one night as we

left the hall, 'I never want to hear that man again; he took my Jesus away from me.'"

But Mr. York was now thoroughly aroused. His thirst for the whole truth was feverish, and he eagerly pursued every accessible avenue leading to the seat of learning and absolute fact. After Taylor's *Diegesis*, there was no chance to recede. Darwin, Huxley and Spencer put him forever outside the pale of the church, and Paine took the book of his "father's faith" "clean away." The blinding cataract of superstition was dissolved and gone. His intellectual vision saw with vivid clearness, and thenceforth his life was filled with new beauties, new aspirations and new associations.

The effect of his study and literary work upon his oratorical development was astonishing. He began talking to the people in near-by towns, and when Rev. Ames was called away he consented to occupy the vacant platform for several months. During this amateur work on the platform, O. S. Fowler, the phrenologist, came that way, gave York a reading, and advised him to abandon his carriage shop for the rostrum. He took the advice, and from that time (1875) dates the real beginning of James L. York in the public advocacy of intellectual liberty—freedom for thought, speech and press. His work extended over the mountain districts to Denver, and from Victoria down the coast to San Diego.

In 1880, he was elected to serve a term in the State legislature, and soon after its expiration, Dec. 24, 1884, he and Mrs. York set sail for Australia and New Zealand, where he did some of the most successful work of his life. He appeared before "overflow" houses of the intellectual classes from first to last. Lecture bureaus and committees strove to sign contracts with him for long-term courses in the most popular theaters and largest auditoriums at flattering prices. The professors and the press were profuse in their public approval, likening him to Charles Bradlaugh, whom the colonial masses idolized. The cli-

mate, however, was unfavorable, and in two years had so affected the Doctor's health that he was forced to return to America.

At home again, he soon recovered his health and vigor and threw himself afresh into the lecture work and writing for the press. In addition to his Western fields, he carried on the work through the central states and on to the Atlantic sea-board, where he met the old champions of Liberalism who had been pioneers in the cause from the early '60's and before. Through the old Boston *Investigator* and the other Liberal periodicals, Dr. York's name became familiar in every section of the United States. With Seaver, Kneeland, Stephen Pearl Andrews, Putnam, Jamieson, Reynolds, Elizabeth Cady Stanton, and others, Dr. York antagonized without compromise the blighting religious systems which have cursed man since the age of his evolution from a lower type to savagery.

Next we find Dr. York in the "Sunny South," along in the latter end of the '80's, I think, spending six months in San Antonio and Ft. Worth and shorter terms in Waco and other places in Texas.

By 1890 Dr. York is back on the Pacific coast drawing immense throngs of people to hear his lectures, and organizing large clubs and societies in the principal cities. In January, 1892, he opened the doors of the beautiful Fisher's Opera House, just finished, in San Diego, for the Thomas Paine birthday memorial. It was packed, and the Doctor was at his best. The oration was most impressive, the demonstrations of satisfaction were intensely enthusiastic, and the press generously acknowledged the greatness of the lecture and its beautiful tribute to the author-hero, Paine. In the next few years the country was in the most turbulent unrest politically, and Dr. York mixed a little of it with his Liberal work in Nevada, Colorado and other localities in the Rocky Mountains and the northern country. But his great work was about done. Mrs. York's health began to fail, and the Doctor's age

and active life-work necessarily checked his energies.

On March 22, 1903, Dr. York began a series of lectures in Los Angeles, under the auspices of the Liberal Club. This was his last appearance in Southern California, but not long thereafter he was in Seattle, Wash., and other points in the North. This trip practically closed his labors, and the next year he publicly announced his retirement from active platform lecturing, and since has appeared only before San Francisco audiences as principal speaker and orator on stated occasions, such as the birthday celebrations of Paine or Ingersoll—to both of whom he never lost opportunity to lavishly render tribute and gratitude.*

At this point we must for the moment consider another individual whose personality was inseparably bound up in the fatality of Dr. York's life and work. Indeed so true is this that had another been in her stead, Dr. York that was, might have remained Mr. York the sturdy mechanic and zealous Methodist. The allusion is, of course, to "Mother York," the bereaved widow of the Doctor.

She was his private counsellor; her judgment in advice was acknowledged, and furnished a good rudder by which many of life's sand-bars were safely cleared. Mrs. York became a convert to Spiritualism, attained prominence as an automatic message writer, and published a treatise entitled *Automatic Messages*, a large edition of which found a ready sale. As wife, mother, companion and neighbor she could not be excelled. She possesses rare qualities of mind and heart that command endearment and admiration—affectionately expressed by all her ac-

* Dr. York was one of the speakers at the Paine Anniversary Memorial Meeting held in San Francisco January 29, 1906, and probably that was his last public address. It was printed, in a somewhat condensed form, from copy written by the Doctor, in THE HUMANITARIAN REVIEW of March, 1906, under the title, *Paine's Life and Character*. A few copies may yet be obtained at this office.—ED.

quaintances in the familiar phrase, "Mother York."

Very much must remain unwritten of Dr. York, philosopher, poet and orator—"He was many-sided." As in method, so in belief he was singularly original and self-developed. He arrived at definite conviction by analytical reasoning, which therefore to him was the truth because based upon fact. His belief about the god-idea and immortality is best told in his own words, which he published in his book of collections, from which I quote :

"What I thought I knew when I was a shouting Methodist is not now even a belief, and what I believed then has faded clean out. About God, I know nothing ; and where there are no facts, there ought to be no belief, and hence about God I believe nothing. About the future state of being, I have no absolute knowledge ; but from convictions forced upon me by the phenomena I have witnessed in my own family and elsewhere, I am compelled to believe in conscious existence after death ; but as my Methodism took wings and flew away, so also this belief may give way before a wider knowledge."

This, Dr. York penned more than fifteen years ago, but shortly before death he expressed more of doubt about a future state and greater confidence in the belief of knowledge as a potent factor in solving the mysteries of all life and affording the greatest essential to human welfare.

In Dr. J. L. York's death the world has lost a great and good man, a lover of his fellows, and an intellectual benefactor. He has left to those who remain, and to the myriads yet to be, a legacy of noble virtue, honesty, faithfulness and increased wisdom. His influence upon the stage of thought and action has stamped a mighty impress for good which will descend through the future to ennobel and enrich the civilizations yet to be.

South Pasadena, Cal., Aug. 12, 1906.

NOTE.—The foregoing excellent life-sketch of Dr. York was written for THE REVIEW by special request.—ED.

"AN AGE OF CANT."

An Editorial from the N. Y. Commercial.

WE are living in a striking age from whatever aspect considered—an age of decadent creeds and changing standards. The historian of the future, in summing up the salient characteristics of the present inhabitants of the United States, will no doubt classify them as the most restlessly progressive people, the greatest road, city and empire builders that this world has known, and an essentially practical race. On the other hand, the amazing facility with which so intelligent a people submits to being exploited by any religious fakir or thaumaturgist that just happens along will not escape criticism from the Greens or Gibbons of future ages.

It was refreshing to find the esteemed *Public Ledger* not long ago rejoicing, apparently, in certain strange discoveries and tidings of great joy that had been brought to the good people of Philadelphia by a Dr. Torrey and a Mr. Alexander, itinerant "evangelists," "missionaries" or "revivalists." For, while Philadelphia may possibly lack some of the briskness of New York and other large cities, yet surely the marvels alleged to have occurred under Tiberius Cæsar should have reached that fair city ere this time. They were stale news even when Constantine, led by his empress Helena, promulgated an official religion for the Western Roman empire, sixteen centuries ago, and since that time these wonders have certainly been exhaustively discussed in all their possible bearings on human society, as well as the proved interpolations in the few passages of cotemporary writers which refer to them.

Yet, notwithstanding the deductions (so contemptuous for certain forms of beliefs) arrived at by masters of the human intellect—such as John Stuart Mill, Spencer, Darwin, Huxley—at the present moment, to our discredit be it said among English-speaking races, the profession of

"Howling Dervish" for which ignorance is a good qualification, is one of the most immediately profitable that even a get-rich-quick schemer can turn his attention to.

The good news that Philadelphia was asleep and needed reviving reached the ears of Dr. Torrey and those of the similarly-inspired Mr. Alexander at an opportune moment, and they very laudably hastened to introduce salvation to the city of brotherly love.

A much wider field of effort has presented itself in France. And what may not have been lost to the French population by the absence of these reverend gentlemen at this precise juncture? The government and legislators of that country have been engaged for a year or more in a rough and tumble fight with "the church" there. Indeed that was a precious opportunity for our revivalists, either as umpires or, better still, participants in the fray. In the absence of any such champions "the church" over there has been worsted, and the principal French newspapers, with few exceptions, are congratulating the government upon its victory.

In our own land we appear slow in realizing that cant and superstition are the deadliest enemies of human progress. Has education not sufficiently advanced among us to render Holy Ghosts, Dowieism, spook worship and other such religious masquerades impossible?

What renders such beliefs possible in the first instance? There lies the crux of the problem.

Thirty years ago, when France, still trembling after her tremendous defeat by Germany, was being reorganized by such pure patriots as Gambetta and M. Thiers, Paul Bert, then minister of public instruction, addressed the chamber of deputies to the following effect: "It is not our domestic discords, it is not England, nor even the trained German legions that constitute the greatest menace to Frenchmen and the prosperity of France, still bleeding from her wounds, but 'the man in black.'"

His memorable words have borne fruit. But as to the

vultures who, under a clerical garb and under all kinds of denominations, are allowed to impose on the credulity of the British or American public without restraint, such as these were not tolerated in France, Germany or Switzerland at any period, but were amenable to the law as impostors or rogues. The French minister was referring only to the orthodox regular French clergy, good enough for the feudal ages of Europe, but now deemed mischievous, reactionary and a breeder of debasing superstition.

Is there no lesson that our cultivated and more thoughtful class of citizens can derive from this great French national movement? For such it is. Are the "shepherds" and "tub-thumpers," the types so well portrayed by Dickens, forever to be encouraged and go unrebuked by the press of this country?

We must decline to believe that Philadelphia was asleep and needed awakening by Dr. Torrey and Mr. Alexander. The Rev. Dr. Cass, chairman of the "mission," announced that the total expense of the "revival" reached \$40,000. The profits were not stated. In this kind of business they never are, nor their disposal. On a rough calculation, it costs about \$5 a head to convert Philadelphians. In Atlanta, the next "stand" for the two worthies, it no doubt costs more.

It is not an insurance company, nor a secret society, nor a coalition of all anti-orthodox people that the *Beacon* has been suggesting, but an alliance of Rationalists standing on the rock of certain already established truths of natural science. The new organization needed is one with a platform that will challenge the attention of the scholarship of the world. It must rest on some fundamental affirmative facts of human experience and valid reasoning. Again: the proposed national alliance should not interfere with the American Secular Union or with any other existing organization. They all have their particular work to do, while the alliance will deal principally with the basic philosophies of Rationalism.—*Ingersoll Beacon*.

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EDITORIAL DEPARTMENT.

SHALL "WE" ORGANIZE?

SECOND ARTICLE.

In last REVIEW I printed an article under the above caption, and stated some objections to certain plans for a new organization of Rationalists. It may have been noted that the word *we* in that heading was in quotations, and the reason for so placing it was not evident. The article was not completed in that number for want of space, and was cut short of the point to which the quoted word was intended to specifically relate. I will resume the discussion in this article at that point.

In the question, "Should we organize?" whom do we mean by "we?"

Some advocates of organization, I observe, include as "we" "all unorthodox people." But, who *are* unorthodox and who orthodox?" No universally-acceptable answer has ever yet been given. The best definition is this: "Orthodoxy is *my* doxy, and heterodoxy is *your* doxy!" The Roman Catholic declares the entire Greek church and all Protestant Christians to be unorthodox, and the

Greek church declares all Roman Catholics and Protestants, and especially all Jews, to be unorthodox. The Episcopalians, Presbyterians, Baptists, Methodists, etc., etc., each considers the others unorthodox, and all unite in denouncing the Unitarians, Universalists and the Christian Scientists as unorthodox; and these unite with their accusers in utterly repudiating the Mormons, the Dowieites and the Holy Rollers as unorthodox.

Does "we" include with Rationalists the Unitarians, Universalists, Christian Scientists, and the Mormons, Dowieites and Holy Jumpers? In the language of the Jewish-heretic-Christian-orthodox Paul, "God forbid!" If so, let us name the new association "The Society of Unorthodox Hash for the Promotion of Heterogeneity." No, this "unorthodox" limitation will not do; it is decidedly too inclusive and problematical.

Others say that all "Liberals" should unite to form a new association. But, who are and who are not Liberals? The Unitarians profess to be "Liberal Christians," but they are already organized, and are not seeking a "new organization." The Spiritualists profess to be Liberals, but they also are organized. And the Materialists and (should I say "and," or *or?*) Monists say they, of course, are Liberals. Granted that Unitarians, Spiritualists, Materialists, Monists, Agnostics and the great mob of *Indifferents* are Liberals, *will* they, or *can* they, unite in one organization for the accomplishment of any great objects? I think not. If so, what?

Who, then, are "we"? I take it that the principal persons who have been proposing the new organization are representative of the people meant (or should be) by "we," and their common knowledge and beliefs tend to specify the objects and methods of the new association. Some of these representatives of the new movement are

Prof. Ernst Haeckel,* Prof. T. B. Wakeman, Dr. Paul Carus, Judge Waite, John Maddock, William Maple, and including this writer, who, though perhaps least, was not last to propose and advocate the organization of a new association of Rationalists. (See my two articles on "Concrete Liberalism" in the *Torch of Reason* of Nov. 6 and 13, 1902; and others since in *THE REVIEW*.)

These men are such as believe in the *methods* and the *results* of modern science as being the *only* sources of revelation of human nature, ethics, and religion superior to the ordinary experience and observation of every-day life. No matter what each believes or disbelieves of only partially verified inductions or deductions of scientists—of undemonstrated or undemonstrable affirmations, theories or hypotheses, they all agree in their allegiance to real science as the Great Revelator. Therefore, I suggest that "we" embraces only—

People who accept the results of science, or natural revelation, as authority in matters of human nature and human conduct, and reject all so-called supernatural revelation that conflicts with scientific demonstration as unreliable; and who accept the modern-science method of obtaining truth as being as applicable in the domains of mind, ethics and religion as in those of physics and chemistry, and who reject so-called inspiration as a source of truth in any domain as fallacious; and who are imbued with a philanthropic desire to co-operate with others in promulgating these principles and the revelations of science as to the true nature of the human mind, right personal conduct, right relation of man with man, and the legitimate exercise and influence of unselfish sentiments;

* *A Universal Monistic Alliance*. By Ernst Haeckel. The famous "Thirty Theses," published by *THE REVIEW* office, 852 E. Lee st., Los Angeles, Cal. Price 6 cents.

and who will habitually regulate their own personal conduct toward themselves and others in close conformity to rules of life based on or deduced from scientific truth. And yet recognizing the fact that science has not yet revealed all truth, but probably will in future reveal facts and principles that will modify more or less their present theories, hypotheses, beliefs and ethical rules, or even replace some of them with entirely new ones; that is, recognizing the fact that advancement in learning and ethics is evolutionary.

With such a broad, scientific platform, it matters not whether or not one "believes" in the existence of "God," "the gods," "spirits" embodied or disembodied, "spirit communications," or in "materialistic monism," or "does not know;" he can join the new association if he accepts science instead of supernatural revelation, etc. The Agnostic, the Spiritist or Spiritualist, the Materialist and the Monist, all *can*, if they *will*, unite as Rationalists, or as Naturists, in one compact organization, if they accept reason as the revelator and science as the revelation and supreme authority for creed and conduct, as embraced in the above definition.

But every association is organized for a purpose—for the attainment of certain objects or results, which can be accomplished quicker and more surely by co-operative than by individual effort, by systematic than by haphazard endeavor, by "hanging together" than by "being hung separately." The formulation and adoption of a statement of the objects sought to be accomplished by the proposed new organization, would, however, modify to more or less extent the eligibility of persons to membership; and so would also the formulation and adoption of plans or methods of working to attain the desired ends. But these things, if made and adopted in accord with the

above-stated fundamental principle, need exclude few or none who fully and heartily accept that basic principle. The grand object of the association might be stated to be The promulgation of the fundamental principle of the association (as stated in the last paragraph on page 363) and the truths revealed by science relating to the human being physically, intellectually, morally, and religiously (sentimentally,) and principles of right conduct (ethics) deducible from or based upon such scientific revelations. Minor objects, as parts of these principal or general objects, could be stated as objects of branches or sub-societies of the main association, thus affording different fields of effort for persons of different inclinations, tastes, accomplishments, and even "beliefs." Such, for instance, as the "Nine Demands of Liberalism."

A new association on this broad basis need in no way interfere with the existence or work of any other Free-thought association now in existence, and the members of such old societies could be members of the new association also.

In the October REVIEW I may say something more on the subject of forming a new Rationalistic organization, but I hope what I have said and what I shall say will be looked upon as in no degree dictatorial, but purely suggestive, with due respect for the right of others to offer other and different suggestions if they wish to do so.

THE "REVIEW'S" THUNDER ECHOES IN THE "G. H. CLINIC."

In the summer of 1905 I wrote a letter to Dr. T. J. Bowles, of Muncie, Ind., and asked him to write an article for THE HUMANITARIAN REVIEW on Alcohol from the view-point of the physician. The Doctor kindly complied, and in the issue of November last was printed the able article prepared by request expressly for THE REVIEW.

The *Good Health Clinic*, of Syracuse, N. Y., "knows a good thing when it sees it," and so it reprinted the article, omitting a few of the most radical Freethought paragraphs, in its issues of July and August, 1906. I am glad to have THE REVIEW's good things appreciated, but sorry to have them appropriated without the courtesy of an acknowledgment—the customary "credit" of reputable journalism. Perhaps it was an "oversight" in this case, as I should be sorry to be compelled to think Dr. Keeler was anything but conscientiously honest. THE REVIEW always gives due credit for that which it copies, and it wishes "others to do unto it as it does unto them."

IS MONISM MATERIALISTIC?

In the July REVIEW was copied a letter from Professor Wakeman to the magazine *Suggestion* in which he protested against the statement by the editor of that journal that "the Monistic doctrines are essentially the doctrines of Materialism." In commenting on the letter I invited Professor Wakeman to write an article for the REVIEW "to explain what he means by a spookless and non-materialistic Monism." And I asked: "Is, or is not, one who does not believe in the existence of a 'spirit' entity—believes that mind, thought, soul and spirit are phenomena of the material brain action—properly called a 'Materialist?' Is one who believes in the existence of 'spirit' or an immaterial entity, and also in the existence of matter, a 'Monist?'" In the August issue I printed the Professor's response (page 327.) Though he wrote an interesting letter, it was unsatisfactory, because he wholly missed the point at issue. I did not ask "why" he objected to being "tabbed" a Materialist. (See questions above.)

Prof. Wakeman uses the expression "both motion and matter" as constituting Haeckel's "Substance;" but

motion and matter are not two "things" which, joined together, "constitute" a third—"substance," as hydrogen and oxygen, for example, two things, chemically joined together constitute a third—water. That would be dualistic. Matter *in* motion, not matter "and" motion *is* (not "constitutes") the "sub-stance" of the universe. And motion *of* matter *is* the sub-stance of all the phenomena of nature. *That* is monistic—"materialistic monism."

On page 91 of *The Riddle of the Universe*, Haeckel says of his conception of the psychic activities he calls the soul: "Our conception, is in this sense, materialistic."

On page 82 of *The Wonders of Life*, Prof. Haeckel says: "Theoretical Materialism (or hylonism) as a realistic monistic philosophy, is right in so far as it conceives matter and force to be inseparably connected, and denies the existence of immaterial forces. But it is wrong when it denies all sensation to matter, and regards actual energy as a function of dead matter." The first sentence of this quotation is clear; the second is meaningless.

INGERSOLL MEMORIAL MEETINGS.

In commemoration of the 73rd anniversary of the birth of Col. Robert G. Ingersoll two large meetings were held in Los Angeles last month. The first, under the auspices of the Progressive Club, convened in Blanchard Hall, Sunday evening, Aug. 5th. A fine program, artistically printed in red, blue and gold on heavy white paper, was presented the audience, and it bore the names of Dr. Adah S. Horman-Patterson, "lady president," Geo. T. Bruce, orator, Miss Marie Lumley and Miss Anna R. Alex, in addresses, and of a number of talented musicians. The attendance was large and the speeches and music such as well fitted the occasion and delighted the hearers.

The second meeting, under the Liberal Club's auspices,

was held on Wednesday evening, Aug. 8th, in Blanchard Hall. Job Harriman presided and made an introductory address, and Grant R. Bennett delivered the oration, his theme being "Ingersoll—Infidel and Man." There was excellent instrumental music—piano, violin, and mandolin orchestra, and two vocal solos by Miss Kie Juli Christin—her rendering of "Annie Laurie" being exceptionally fine and well received. The large hall was filled by an appreciative audience that responded to the wit and wisdom of the speeches and the beautiful music with frequent enthusiastic applause. All the expenses of the meeting had been provided for by a few great admirers of Ingersoll, and so there was neither admittance fee nor collection taken to embarrass anyone.

A letter from R. T. Lowery, of Nelson, B. C., editor and publisher of a Freethought paper which he called *Lowery's Claim*, says: "Owing to ill health and being shut out of the mails, I will suspend the *Claim*. Liberty is dying in Canada; it is the only country on earth that refuses me the use of the mails." I am sorry for Friend Lowery on both counts—the action of the postoffice officials and the failure of his health. For the former, I know of no antidote; but for health, Friend Lowery, come to glorious Southern California. "They all do it!"

The *Blue Grass Blade* of Aug. 12th copied the editorial on objections to certain propositions relating to the organization of a new national Rationalist association printed in the *Review* for August, and characterizes it as a "caustic tirade on the *Blade's* efforts to obtain opinions on organization from Freethinkers by a Liberal (?) contemporary." Any one who read that article knows that it was not only not a "tirade" on "the *Blade's* efforts to obtain opinions," but that it contained *not a single word against* its "efforts" except those wherein it presumed to ask people "to pay one dollar as membership fee to the office of



the *Blade* and receive the paper free for one year and be a member during that time," and that "the *Blade* should be the mouthpiece of this organization;" and that "the *Blade* call a meeting of Freethinkers for that purpose." These are verbatim quotations from the *Blade*, and they proclaim my criticisms to be just and my objections well founded. I stand by the record. In the *Blade* of Aug. 19th, received just as the last form of this issue goes to press, is a long editorial reply (but not answer) to my article. I have no space for an answer, and need none; my former article, somewhat emphasized, is a complete answer, and I stand by every word of it. Those who know what a "tirade" is, may read both articles and decide for themselves which is "it."

In the next installment of my serial article on "A Future Life?" I expect to discuss some of the alleged scientific reasons for believing that the human body is a machine made of "dead matter" and operated while living by a spirit or soul which "uses" it temporarily as a means of preparation for an immortal life afterward. Then will follow at least two papers on the phenomena of modern Spiritualism as evidence of a future life. Judging from remarks by many correspondents, these articles are securing much deeply-interested attention.

My little book, *The Scientific Dispensation*, advertised on the back cover-page of this magazine, was printed more than sixteen years ago and is now nearly out of print. I have but a few copies for sale, and no new edition will be printed; so those who want it should order now. Mr. James Weeks, of Amsden, Ohio, writes of it thus: "I like your "Scientific Dispensation" well, and have read it a dozen times."

Eternity of the Earth, by D. K. Tenney, is a book for THINKERS. See ad on p. 372. The author has generously donated 100 copies to be sold for the benefit of the H. R. Buy a copy, get more than your money's worth, and at the same time help the REVIEW.

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A MAGAZINE OF RATIONALISM & ETHICAL CULTURE
SINGLETON WATERS DAVIS, EDITOR.

VOL. IV.

OCTOBER, 1906.

No. 10.

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(See page 401.)

THE HUMANITARIAN REVIEW

Study of Mind, Ethics and Religions by Scientific Methods.

Vol. IV. LOS ANGELES, OCTOBER, 1906. No. 10.

I MMORTALITY OF BURNS.

And still the burden of his song
Is love of Right, disdain of Wrong ;
 Its master chords
Are Manhood, Freedom, Brotherhood ;
Its discords but an interlude
 Between the words.

And then to die so young and leave
Unfinished what he might achieve ;
 Yet better sure
Is this than wandering up and down,
An old man in a country town,
 Infirm and poor.

For now he haunts his native land,—
As an Immortal Youth his hand
 Guides every plow ;
He sits beside each ingle-nook,
His voice is in each running brook,
 Each hustling bough.

—Henry W. Longfellow.

Yet Nature is made better by no mean
But Nature makes that mean.—*Shakespeare.*

For The Humanitarian Review.

A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

SIXTH PAPER—"SCIENTIFIC ARGUMENTS" CRITICISED.

§ 41.—THE MECHANICAL HYPOTHESIS.

All are but parts of one stupendous Whole,
Whose body Nature is, and God the Soul.—*Pope.*

A FAVORITE argument of those of a scientific, or rather a philosophical, trend of mind, who believe in the existence of a spirit entity or soul temporarily and unessentially connected with the human body, is this: The material organization of man, with its bony frame-work, jointed levers, tubes, bellows, nerve-wire conductors, grinding mill, double camera with their lenses and iris-shutters and sensitive plates under the brows and their dark room and developing apparatus and chemicals in the skull, etc.—the adaptation of material means to mechanical and chemical ends—is a *machine*; a machine is not self-operative, but requires *force* to initiate and maintain its movements, and *mind* or intelligence to direct its movements so as to accomplish proper results. The human body, therefore as a machine, is incapable of action without the *vital force*, and cannot adapt its action to accomplish useful ends without an intelligent, independent operator, and that operator we call the soul or spirit, which is not dependent upon the machine for its existence, but uses it for economic reasons only.

One defect of this alleged argument is, that it "proves

too much" if it proves anything. If we admit its validity we are forced to the conclusion that not only man, but all things have souls—spirit operators, which carries us back in our philosophy to the animism of our prehistoric forefathers. The body of the dog is such a machine, hence the dog has a soul or spirit; the oyster is such a machine and it, also, has a soul; the busy microbe is a machine, and so has a spirit; and those "simple, jelly-like dots of almost homogeneous plasm—the protozoa," bodies of a single cell each, simple though they be, are machines and so must each have a spirit to operate it. The great oaks and palm-trees are machines, and, as the ancients believed emphatically, there are spirits in trees; and so of all the vegetable world.

We may not stop even here; for the earth, with its wonderful swing in its orbit, ever true to its unbeaten path around the sun which affords the change of seasons, and its equally wonderful daily revolution upon its axis, more exact in its measurement of time than the finest man-made clock; with its rocky skeleton supporting its clayey flesh, its great river-veins and rivulet-capillaries; its rythmic breathing of air in and out of its great lungs, the vegeto-animal kingdom, its maintainance of environment suited to the necessities of a wonderful world of plant and animal life—the earth is a machine, and it must have a soul, a spirit commensurate with its magnitude, power and accomplishments; and being so great, its spirit must be a god or goddess—being "the mother of all living," its spirit is feminine, and once was called "Eve;" she was apparently of more importance than the sun, moon and stars, and so she has been called Maia, mother of the gods, and Mary "Mother of God."

The solar system is a machine of correlated parts—it must have an operating spirit; even the entire material

universe is a machine, and must be operated by an infinite, omnipotent, omniscient spirit, and this is what such philosophers conceive to be "God." Let me quote a declaration of an ultra radical of these philosophers. In Thesis 19 of his *Universal Monistic Alliance*, Prof. Ernst Haeckel says: "In our modern science, the idea 'God' can be determined only so far as we see in 'God' the last indiscernible cause of all things, the unconscious hypothetical 'original cause of substance.'" This is the "Immanent God" of Unitarianism, the God of pantheistic deism less consciousness—a kind of gasiform *invertebrate*, as compared with the theistic God to whom Haeckel applies the epithet "gasiform *vertebrate*."

Even the hypothetical atom—the individual *par excellence*—must have a spirit to account for its "selective affinity," its chemical likes and dislikes, its "sensibility"—even the great so-called materialistic monist, Prof. Ernst Haeckel, declares: "In conversation with distinguished physicists and chemists I have often found that they will not hear a word about a 'soul' in the atom. In my opinion, however, *this must necessarily be assumed to explain the simplest physical and chemical processes.*" (*Wonders of Life*, page 82, Eng. edition.) This is exactly the spiritistic hypothesis—the basis of spiritism, the essence of dualism, the antithesis of monism.

§ 42.—MONISTIC VIEW OF THE MECHANICAL THEORY.

This conception of "God" as the soul of the universe and "chemical affinity" as the soul of the atom embraces the subordinate conception that these cosmic and atomic souls are inseparable from and dependent upon matter or "substance," and cannot exist separate and apart from matter as independent entities; and the same philosophy conceives of the existence of a human soul with the same limitations. It follows from this that the existence of

God (the cosmic soul) *before* the creation of the material universe was impossible, and this involves a contradiction of another dictum of this same philosophy, that this "God" is "the *original* cause of substance"—matter plus motion—in reality, matter *in* motion. And it also follows from this conception of a human soul, that this soul is not immortal in the sense of living as a personal independent entity after the death of the body. Regarding Haeckel as the most scientific and greatest living representative and exponent of these doctrines, I will repeat here some of his words most pertinent thereto:

§ 43.—HAECKEL ON THE SOUL AND IMMORTALITY.

From the *Riddle of the Universe*; page 89: "What we call soul is, in my opinion, a natural phenomenon. I therefore consider psychology to be a branch of natural science—a section of physiology." Page 210: "If we take a comprehensive glance at all the modern anthropology, psychology and cosmology, teach with regard to athanasism [doctrine of immortality], we are forced to this definite conclusion: 'The belief in the immortality of the human soul is a dogma which is in hopeless contradiction with the most important truths of modern science.'"

From *A Universal Monistic Alliance*, Thesis 17: "The soul (*psyche*) of man, considered as a separate supernatural being by both mystic metaphysics and theology, due to the astounding progress of modern biology, especially that of comparative research of the brain, has been recognized as the totality of brain functions. The action of the higher soul organ, or thinking organ, being a certain area of the cortex of the cerebrum, with man goes on according to the same laws of psycho-physics as with the other mammals, and especially the anthropoids, next in relationship to man. This activity, of course, becomes extinct in death, and in our days it appears to be perfectly absurd to expect, nevertheless, a personal immortality of the soul."

Without here controverting the mechanical theory, I pass this monistic view as leading inevitably to the conclusion that the human soul cannot and therefore will not survive the death of the body. But there is another view of the mechanical theory that must be reckoned with before we can arrive at a final comprehensive conclusion.

§ 44.—DUALISTIC VIEW OF THE MECHANICAL THEORY.

A large majority of those who believe in the machine theory accept the dualistic view; that is, they believe the material human body to be a machine whose movements and physiological activities are due to "vital force," an inferior sort of mortal spook which is neither chemical nor physical, but a force *sui generis*—not a correlation of exceedingly complex chemical and physical activities in a specific environment, but a unique force which supersedes and displaces the ordinary so-called forces of inorganic or so-called dead matter; and that the soul or spirit is a distinct entity essentially independent of the body, but using it probationally as a convenient means of acquiring knowledge and development fitting it for a higher plane of existence in a life after death without the use or need of such a material machine.

The advocates of this theory often use this supposed analogy to illustrate it: "The body is like unto a steam engine, and the spirit like unto the engineer who directs its operation to accomplish that which is for his own benefit; when the engine wears out or the engineer ceases to use it, he does not die, but continues to exist independently of the machine." And then the advocate, perhaps unconsciously, adopts the sophism of proving the fact by the assumed analogy, disregarding (often ignorant of) the truth that the fact must be first established and the validity of the analogy rested upon the fact and not the verity of the supposed fact upon the assumed analogy—

that analogy itself must rest upon proof, and when so established is unnecessary as *proof* and useful only as illustration—a substitution of the more simple or familiar as an easy means of imparting a clear knowledge of something *known* to be similar but more abstruse or less familiar to the learner.

Another favorite illustration, often, too, mistaken for proof, of some dualistic spiritists, is that of assuming an analogy between a musical instrument and the human body and between the musician who plays upon it and the spirit. I once listened to a lecture by a Los Angeles physician, who passes with some Spiritualists as not only a scientific reasoner but as a "wise" man; he made this analogy serve as his principal argument in support of the theory that the spirit and the body were two distinct entities, and the "spirit is the man" while the body is a mere machine or instrument for the temporary use of the spirit man. The speaker proceeded with perfect confidence, apparently wholly unconscious that anyone could doubt there was any such analogy, and that his entire argument rested upon a mere assumption that itself was as much in need of proof as the proposition he thought to support and even demonstrate by it; and he is not the only reputed "well-posted man" who is blind to the sophistry of this kind of argumentation. It was the basis of all ancient mythology, and is the sandy foundation of many modern theological theories.

The speaker described the supposed analogy and then announced the fact that though the piano be perfect in every particular it would never produce a single note of sound, much less a systematized complex series of chords, except when manipulated by the human hands, directed by the human spirit. But he did not mention the equally significant fact that the human spirit without material

hands and a piano could never produce the same kind of music, nor that the man had a living brain while the piano had not.

The primary problem to be solved before this analogy can be logically and rationally used even as an illustration, is this: Is there really any analogy between the organism of the man and that of the piano—are the materials of their structure, their manner of construction, repair and reproduction, their adaptation to ends, their operating causes or "forces," their methods of action, the same or similar? And is there really any analogy between a man, even if a duad of body and spirit, or a triad of body, soul and spirit, and a human spirit exclusively? And is the spirit of a man related to the action of his body or his brain, the same or similar to the relation of the whole man to the piano?

It will be seen to be evident in these questions that we must know that all these things actually exist before we can compare them with one another; we know the piano and the man as a living being exist—we *cannot* doubt it; but do we *know* that such a thing as an independent spirit exists in man—a sort of "first" or uncaused cause of his bodily or mental activities? If not, the citing of the analogy is illogical, unreasonable and sophistical, and so unjustifiable for *any* purpose; if we *do know* it exists, the analogy is unnecessary to "prove" that it exists. Therefore, without either admitting or denying the existence of a spirit in the human body, we are logically bound to reject the piano and the machine assumed analogy as proof or in any degree evidence of its existence.

As to the question of a future life, these mechanical theories do not answer it. If we admit the truth of the monistic theory of a dependent immanent spirit or soul, we are forced to deny any after-life without a resurrection

of the body upon which it is dependent ; and, if we admit the truth of the dualistic theory, we are justified only in believing in the *possibility*, but not the actuality or even the probability of a future unembodied spirit life, unless we have real evidence of it added to the theory. As to the argument from these analogies, if we admit their validity we are forced logically to the conclusion that they weigh against rather than for the doctrine of immortality; for the engineer and the musician ultimately die, and, if they be real analogues of the spirit, the latter must also ultimately die. We are bound to carry out the analogy to its legitimate end. But I do not admit that this supposed analogy exists, nor that it is any evidence whatever for or against the existence or future life of a spirit.

§ 45.—THE ARGUMENT BY ANALYSIS.

The object of this discussion, let it be remembered, as I stated at the start, is not to try to prove or disprove that man is destined to a life after the event called death, but to investigate the grounds upon which belief in a future life has been and is now based, leaving each reader to judge for himself as to their efficiency or inefficiency.

One way some spiritists have of "demonstrating" the existence of a soul or spirit entity within the material human body is what I shall call that of analysis and exclusion. This was considered by the above-mentioned doctor to be a stronghold in his lecture. He dissected a man substantially as follows :

"We take off his skin and lay it upon this table. Is that the man? Of course not. We take off the entire muscular system and lay it upon the table. Is that the man? O no. So we do with the venous system, the arterial system, the digestive system and the nervous system, and we find that neither of these is the man. The bony skeleton is all that is left, and surely that is not

the man—the thinking, free-willing ego. What is it then which wills and thinks? Let the materialist answer if he can!" The speaker paused for a reply, and I laconically answered, "The brain." With a haughty snort of affected disgust the doctor cried out: "*The brain? Dead matter think?*" "No," I replied, "not dead matter, but the living brain." "No," said the speaker, "the brain is only the organ through which spirit manifests mind, thought, will, etc.; it is the instrument of the spirit." And then proceeded to "prove" it by the use of the analogy of the musician and the piano, discussed above in § 44, third paragraph.

This is another of those sophistical "arguments" that are so convenient for superficial reasoners and so convincing to superficial thinkers. Let us try this method upon a tree, for instance. Remove all the leaves and lay them aside in a heap: are they the tree? No. Strip off the bark and lay it aside in a pile: is that the tree? No. So proceed part by part till the tree is separated into piles of leaves, of bark, of boughs, of roots, and the woody trunk only remains, and neither it nor any of the other parts is the tree. Does that prove that the real tree is a spirit and has eluded our observation in the analysis? A tree is a complex aggregation of correlated parts correlated with a specific complex environment, and so is a man.

No, this argument will not do. It reminds me of the boy who killed and dissected a pig to find its squeal, and failing to find it, concluded that during the operation the squeal had escaped unobserved and was elsewhere.

§ 46.—THE SYNTHETICAL EXPERIMENT.

It is sometimes said that a man must be more than a complex organization of matter under chemical and physical laws, because the chemist and the mechanic cannot build a man, or even a single organic cell, from the "raw

materials"—the chemical elements and inorganic compounds, that will manifest the phenomena of life. But this argument also is fallacious. All chemical action is subject to conditions, and all that any chemist can do to effect chemical combination or disintegration, is to supply the conditions under which the desired action invariably takes place. These conditions have to be discovered by observation and experiment. Much progress has been made in the discovery of the conditions under which various chemical changes occur; but the field of possibility is apparently well-nigh infinite, and there are vast regions on the plane of simple chemical action that are yet unexplored, while in the realm of highly complicated actions and reactions the chemical explorer has as yet scarcely set foot. Besides, the human mind itself is subject to conditions with limitations, and it is not only possible but highly probable that there have been and still are conditions upon which many of the phenomena of nature depend that are beyond the reach or capability of man's limited powers of observation and means of experimentation, so that though the chemist cannot now nor ever can produce all the conditions upon which the transmutation of chemical into physiological activities depend, we are not justified in concluding that nature itself does not, or cannot, produce those conditions just as well as nature produces the conditions upon which simpler chemical actions depend and occur without man's interference.

§ 47.—ANOTHER ANALOGY ARGUMENT.

The spirit and the material body have often been likened to a house and its tenant—"houses of clay" as temporary homes of immaterial human beings, spirits. And this assumed analogy is often accepted as evidence of the existence of an independent spirit entity within the body, a sophism so apparent that it should be instantly recog-

nized by everyone capable of even the simplest reasoning. It is the same fallacy as that of the assumed analogy of the engine and engineer and of the piano and the musician (§44), that of assuming the truth of the thing to be proved and using the assumption as proof—simply a “begging of the question.” First, to establish such analogy, the existence of a spirit inhabiting the body as a man inhabits a house must be proved by facts, and then the analogy would not be needed as evidence, and would be useful only as illustration in teaching. Secondly, the analogy, if admitted, falls much short of illustrating the spiritistic theory, to say nothing of proving its correctness. For in the case of the man and the house, they are both material entities plainly observable by our senses, while, on the other hand, the “spirit” in the “house of clay” is not cognizable by any of our senses; the man does not necessarily occupy the same house from his birth to death, or carry it about with him from place to place, as the supposed spirit is supposed to do; when his house is destroyed he does not change his plane of being, but goes into another; houses are not “propagated” or built in a way at all similar to the propagation and growth of the body; and in every point but the single one of living *in* the body, there is absence of similarity.

It is often said that when a man dies his spirit lays off the body as a man lays off a worn-out coat; but this is only another form of the assumed house analogy, and the foregoing criticism of that fallacy applies to this as well. And there are many other forms of it, of which the same may be said.

The conclusion seems to me to be clear, that whether the spiritistic hypothesis be true or false, these “arguments” from assumed analogies are illogical, unreasonable, sophistical, and worthless for or against it.

[*To be continued in THE REVIEW for November.*]

Written for "The Humanitarian Review."

EARTHQUAKES CAUSED BY INTRUSIONS.

BY WILLIAM PLOTS.

THOSE who have made a considerable study of volcanic effects have noticed that the material that is supposed to have been ejected from volcanoes varies very much in character; but it may be definitely divided into two great classes. The first consists of the various materials akin to those that are known to have issued from vents on the surface; and the second, more uniform but far more abundant substances which might all be called intrusions.

That all of those immense occurrences of basalt, like the Idaho, Oregon and Middle Arizona deposits, are true intrusions, I believe. That is, they represent lava flows which never reached the surface until erosion of the superincumbent strata—a fact which will, I think, become apparent on a little reflection. The specific gravity of those lavas would prohibit them rising to the surface through the known density of strata wherever volcanoes occur—or, as a general rule, within many thousand feet of such a surface—and the great regularity of thickness and tremendous extent laterly of those occurrences do not conform to any known surface flows in the historic period.

The planes of contact under the lava in those great spreads are uniform, and show no inequalities, such as might be expected to occur where the flow would be deposited over an eroded surface, or other effects, such as might result from the more or less cooled lava overflowing timber or various other substances.

The non-conformity of the stratification of some of those great spreads of basalt that has been noticed, is exactly what might be expected, as the flow would naturally be projected nearly or quite horizontally, regardless of the plane of stratification, which would rarely or never be absolutely horizontal.

Observation of horizons, or rather planes representing former isogeotherms (planes of equal heat), wherein coal and petroleum are found, such as occur over a great portion of the United States, and which had but a comparatively moderate covering at the time of their maximum subsidence, show us that such strata are composed of less dense and lighter average material than those that have had a more considerable covering and which approached metamorphism.

And this brings up the question why a column of molten rock-material will rise above its habitat through less dense substance? It would not do so at all except it be heavily charged with gases that constantly expand as it rises to where the pressure is constantly decreasing; and if the occurrence of those gases be sufficient, the lava will constantly exceed the walls in lightness until it is ejected from a crater, sometimes thousands of feet higher than the surrounding country. Such lavas are at once distinguishable from the columnar basalt of low specific gravity which is deposited in under-ground flows, which are only in evidence where their thousands of feet of covering have been eroded away.

Lava in a surface flow will cool many times more rapidly than that of a subterranean flow, as is evident from the fact that a thick surface flow remains red hot a few yards below the surface for months, or even years in a very thick flow, although the surface soon becomes hard. This would account for the fact of uniformity in thick-

ness over a stretch of hundreds of miles, which is difficult to make conform to the known occurrence of surface flows.

Surface flows, on account of their tendency to cool rapidly, and the lightness of the material, as a rule only reach a few miles, and that only where the descent is considerable. Of course some of this material becomes fairly dense where the gases escape after ejection, while it is still somewhat viscid; but the bulk of it remains porous, some of it lighter than water.

Oil-well operatives who are accustomed to the peculiar irregular, jerky vibration of a strong "head-flowing" oil well, will at once notice the resemblance to it in the first heavy temblor they experience. The vibration is that of fluids (unyielding liquids mixed with elastic gases) passing with lightning-like rapidity through crooked or inadequate orifices.

This rising of immense masses of molten rock from a great depth to be deposited as strata thousands of feet thick and hundreds of miles laterally—the amount of expansion it is capable of developing, determining the final level of its deposition—may possibly have been extensive enough to cause the earth's light side or "land hemisphere."

Now what results are to be apprehended from a lateral or vertical rush of fluids (gases and liquids combined) a few miles or a few thousand feet below the surface of the earth? And in submitting this query, I do not consider for a moment that such an insignificant tremor as one of those of the present year was caused by such an intrusion as, for instance, the Snake river lava fields would represent. Dozens of minor intrusions of molten rock into firmer strata are in evidence in highly eroded mountain regions, any one of which would probably be sufficient to cause effects like those of the San Francisco earthquake of last April.

Whittier, Cal., August, 1906.

For The Humanitarian Review.

A SPIRITUALISTIC VIEW.

BY MRS. C. K. SMITH.

WHILE we know that all the world believing a lie would not make it a truth, yet, when men of brains and culture have spent years in investigating an interesting subject, their conclusions should have weight, at least sufficient to induce one to search and see if these things be so. Especially so in a matter so vital as a case of life and death, which is the sole difference between Spiritualism and Materialism.

What is there but the keenest delight in the knowledge that those we have mourned as dead are still alive and conscious? Why do people take so much pains to disprove that which should only give happiness continually?

"But the spirits don't always tell the truth," you say. How can they? If they enter the spirit world with mistaken views, or with no views at all—simply ignorant—how can they teach what they have never learned? A private note from the South says, "It is very hot here;" a letter of the same date from Alaska reads: "It is very cold here." Both assertions are correct, yet contradictory. Honest, truthful people in earth life make false statements with no intention of misleading, because from their standpoint they firmly believe it. Any locality may be correctly but differently bounded by giving the description from a more elevated position. Everybody knows this.

Then, again, there are people still living in the form who are guilty of deliberately asserting what they know to be false, either to subserve some pet purpose, or tell a

"lie for the sake of the truth," as pious people of old are said to have done. You have known persons who had the careless habit of not trying to be exact—who would not consider themselves liars if they did not always tell the truth.

People are not changed at once on leaving the body; they have to out-grow their bad habits the same as they do here, as fast as they are enlightened. In this shadow land of earth, where as children most of us take the shadow for the substance, what we see with our physical eyes as reality, it becomes us not to be too positive in our assertions, upon subjects of which we cannot know to a certainty. We see things decay and apparently die, but we cannot possibly know by experience that the *life* is positively dead, or only withdrawn from the "temple" or the clay that the *real* self inhabited. And to state positively, as some do, that the death of the body is the end of man, that dust is all there is, I consider mere self-willed presumption—an assertion no one can prove.

Right here I will quote words of Robert G. Ingersoll, the great Agnostic, on things of which he could only say positively, "I don't know." "There is so little that we know and so much that we do not know—the truest thing that anyone at times can say may be the words, 'I do not know.'"

A reporter of the *San Francisco Examiner* of Aug. 23, 1896, called upon Col. Ingersoll and asked him to state to just what extent he endorsed the Spiritualists and their belief. His response was: "Well, I think the Spiritualists have done good. They are social, good natured and cheerful. Their belief does not make them mean or miserable. They believe in intellectual hospitality. In these respects they differ from our Christian brethren, and in these respects they are superior to the saints. The Spiritualists appear to be happy in their belief. I have never known a happy orthodox Christian. It is natural to shun death—natural to desire eternal life. With all my heart

I hope for everlasting life and joy—a life without failures, without crimes and tears. If immortality could be established, the river of life would overflow with happiness. The faces of prisoners, of slaves, of the deserted, of the diseased and starving, would be radiant with smiles, and the dull eyes of despair would glow with light, if it could be established. Let us hope. Take Spiritualism from Christianity, and the whole edifice crumbles. All religions, so far as I know, are based on Spiritualism—on communications received from angels—from spirits."

To the reporter's question, "Has Spiritualism offered any proof of the immortality of the soul?" the reply was: "Of course Spiritualism offers what it calls proof of immortality. That is its principal business. Thousands and thousands of good, honest, intelligent people think the proof sufficient. They receive what they believe to be messages from the departed, and that now and then spirits assume their old forms, including garments, and pass through walls and doors as light passes through glass. If the spirits of the dead do return, then the fact of another life is established."

The reporter asked, "Do you not believe that such a man as Robert Dale Owen was sincere?" "Without the slightest doubt," said Ingersoll. "He was one of the best of men. His father labored all his life for the good of others. Robert Owen, the father, had a debate in Cincinnati with the Rev. Alexander Campbell, the founder of the 'Campbellite' church. Campbell was no match for Owen, and yet the audience was almost unanimously against Owen."

Spiritualism is said to be the greatest and most important subject that has ever engaged the attention of mankind. And if the editor of *THE REVIEW* in his instructive elucidations on "A Future Life" shall induce readers to investigate and find the truth, he will have added to their happiness.

San Diego, Cal., Aug. 29, 1906.

From "Secular Thought."

COLUMBIA STUDENTS ON GOD

BY DR. A. A. BRILL.

THE faith of a class of students in the Columbia University, New York, was put to a test not long ago, according to the newspapers, by the propounding of the following questions :

1. Do you conceive of God as a personal or impersonal being ?
2. What difference do you make between a personal and an impersonal being ?
3. Under what image or images do you think of God ?
4. What difference would the non-existence of God make in your daily life ?

Out of forty-five students in the class, only sixteen conceived of God at all. Few of them took the trouble to capitalize the pronouns as is customary with writers referring to the deity and the pope of Rome.

1. Thirteen of the young men said it would not make the least bit of difference in their daily lives *if they had never heard of God*. Some thought the universe could hardly be kept moving without some sort of deity, and consented to believe there was a supervising deity.

2. One bright young fellow was candid enough to say that the word God suggested no image ; while admitting there was probably such a being in existence, if God did not exist he should "feel a greater responsibility for his acts, and have a greater fear of doing wrong." That is a reasonable view to take. If God made us, we do as he designed and he is responsible for our conduct ; while if the contrary is the fact, and a man is what he makes himself, he cannot afford to discredit his own workmanship by doing wrong.

3. A junior replied that when a child he was taught to

conceive of God as a large man wearing a white robe, but that conception being no longer possible, he had no clear idea about him. Another had a notion of a "controlling force," though he seriously objected to calling it God because that word is connected with religious worship.

4. Altogether, the young men of the class examined do not appear to be ardent theists. The teaching they have received regarding God has left their minds in more or less of a muddle, with slight prospects of clarifying. Age and observation will not bring them further knowledge on the subject. No man by searching can find out God; he can only find out new words or combinations of words by which to express his ignorance of the matter.

What mortals think they know of God
A thousand times rehearse;
What mortals do not know of God
Fills all the universe.—*The Truth Seeker.*

The above answers show the tendency towards atheism by the students of our great educational institutions, and go to prove that man by nature is an atheist. In Wesley's *Sermons*, vol. ii., p. 309, we find the following:

"After all that has been so plausibly written concerning the 'innate idea of God'—after all that has been said of its being common to all men in all ages and nations, it does not appear that man has naturally any more idea of God than any of the beasts of the field. He has no knowledge of God at all; neither is God in all his thoughts. Whatever change may afterward be wrought (whether by the grace of God, or by his own reflection, or by education) he is, by nature, a mere atheist."

Madison, Ga.

THE HUMANITARIAN REVIEW.

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EDITORIAL DEPARTMENT.

MOTION VS. FORCE.

On page 403 of this REVIEW is a letter from Mr. John Maddock, a real thinker well known to readers of Liberal periodicals. That letter should be carefully read just before reading what I am about to say here in reply to it.

Friend Maddock has not quite understood my remarks of last month about matter, force and motion—perhaps because I failed to express my meaning clearly. What he quotes from his article in the *Investigator* is not at all a statement of my theory, or any part of it. His theory is, I believe, that force is an inherent property of matter by which matter "governs matter," that force and matter are not two distinct things, but that the one thing, matter, has the property of forcefulness. Now, my theory denies that "force" is either an entity distinct from matter or an inherent property of matter—denies the existence of "force."

The word "force" is, I conceive, like the word "spirit," a term representing a *hypothesis* by which men have tried to account for the motions or actions of matter and

the consequent phenomena of nature. It has been set up by scientists, like the God of the theologians, as a paradoxical and absurd *uncaused cause!*

I will here try to state formally and concisely, and yet clearly, the theory which, to the best of my knowledge, I was the first to publish, and which I believe represents a most important principle that should be fundamental of all natural science—physical, chemical, biological.

1. Motion is an inherent property of all matter.
2. Motion can neither be initiated ("created") nor destroyed; cannot be "dissipated" into vacant space, or in any manner divorced from matter: the sum of the motions of universal matter is invariable.
3. The Modes of Motion are correlated, and what appears to be the initiation of a motion is in reality but a transmutation from another mode of motion; and what appears to be a cessation of motion is but its transmutation into another mode of motion.
4. Causes are themselves effects; and the cause of one motion is not an uncaused cause called "force," but a preceding correlated motion.

These facts are being daily demonstrated not only by scientific experiment, but on a mammoth scale by our industrial machinery—the use of electricity giving very clear and convincing demonstrations. Heat, light and electricity are modes of motion. Here is a waterfall, and by proper machinery—means of transmutation—the motion of falling water is changed to that of a revolving wheel; this motion by a dynamo becomes the mode of motion we call electricity, whose waves along a wire conductor reach the city, where by various transmuting machines the electrical mode is changed to that of moving street cars, printing presses, etc., to that of light for streets and houses, and to that of heat to cook our food. No new motion has been initiated by "force" as a first

cause ; all is the sequential succession of one mode of motion after another under the laws of the Persistence and Correlation of the motions of matter—the *one substance*.

FREE, FREER, FREEST !

The editor of *To-Morrow* (Chicago) has classified certain advanced-thought periodicals as "Free," "Freer," and "Freest," and in his September number prints a list of them so classified. Under the head "Free" is included *Fellowship of Los Angeles*; under "Freer," comes nearly all the avowed Freethought publications—*Truth Seeker*, *Open Court*, *Liberal Review*, *B. G. Blade*, *Searchlight*, *Secular Thought*—and under "Freest" but one strictly Freethought periodical is listed, and that looms up like a star of the first magnitude—THE HUMANITARIAN REVIEW of Los Angeles! Thanks, Bro. Sercombe, and may the handsome compliment ever continue to be deserved. I concede your right to class *To-Morrow* as "Freedom's Own." It is published at 2238 Calumet ave., Chicago, Ill.

A CHURCHLY TRICK.

Greatly astonished am I that the "International Instructor" of the "Church of Humanity" (on paper), and editor of its "organ," should stoop to misrepresent my meaning by printing a mutilated extract from one of my editorials. In his September paper, Mr. Kerr says:

"In the HUMANITARIAN REVIEW for September under 'Shall We Organize' it says: 'It matters not whether one believes in the existence of God, spirit embodied or disembodied'—[cutting the quotation here in the middle of the sentence expressly to misrepresent and then comments on the half sentence, just as though it ended there].

To see the meanness of this trick, read right on from the above half sentence thus: "'spirit communications,' or in 'materialistic monism,' or 'does not know;' he can join the new association if he accepts science instead of supernatural revelation, etc." This was said in relation to my proposition (in that article) to make acceptance of

"the results of science, or natural revelation, . . . and rejection of all so-called supernatural revelation" etc., as a basis upon which "the Agnostic, Spiritualist, Materialist and the Monist, all *can*, if they *will*, unite as Rationalists, or as Naturists, in one compact organization," etc. It is clear that I did not speak of the merits or demerits of those beliefs *per se*, but of their being no bar against united action in the proposed new organization.

A note from Prof. Wakeman says that he is preparing an article for the November REVIEW on "The Scientific Ultimate," which "will be an explanatory answer to all of the objections or queries that you and others have raised as to my position about materialism, etc. It will come well after your articles on "Spiritism" and "We," with which I substantially agree." The Professor is a real thinker, and I expect something very good from him.

By all means, read that excellent scientific article beginning on page 385, on "Earthquakes Caused by Intrusions," by William Plotts; it contains ideas, and affords food for rational thought. Three ugly typographical errors mar the article, for which I am sorry: on p. 385, 8th line from bottom, for "laterly" read laterally; p. 386, first line, for "of the" read to the; p. 387, 3d paragraph, for "determing" read determining.

For remarks regarding the Red Bank monument pictured in our frontispiece, see James B. Elliott's interesting letter on page 404. "401" under the picture was a misprint.

In next month's paper on "A Future Life" I will consider New Thought theories, particularly Hudson's theory of the "subjective mind" being the "soul." After that, Spiritualistic hypotheses and phenomena.

BOOK NOTICES.

FROM BARBARISM TO SOCIALISM. The Great Sociological Crisis in a New Light—the Light of Evolution, Reason and Moderation. Adapted for Students of Socialism. By Prof. W. C. Bowman. Caxton Press, Los Angeles, Cal. 8vo., pp. 170, cloth; price, \$1.00.

On account of the exactions of almost incessant manual labor in the making of this magazine, I have not, as yet, been able to more than glance at the contents of this book. So, rather than try to review the work on insufficient reading, I will at this time simply quote briefly from the author's preface to the work and give the chapter headings from the table of contents, believing my reader may from these obtain a very fair knowledge of the scope and method of the work and the view-point and aim of the author, who is a gentleman well known on the Pacific Slope as an able and eloquent lecturer on Liberal, Spiritualistic, sociological and kindred topics.

In his preface, the author says: "This book follows no beaten path in the discussion of its subject. . . . It is no mere rehash of the old arguments served in a new dish. . . . It presents Socialism in its entirety. . . . Its design is not so much to *please* Socialists as to *make* Socialists. . . . It has been the author's great aim to furnish the American citizen not only with a complete discussion of Socialism in all its varied aspects, . . . but also .. a careful study and analysis of the true nature and purposes of civil government. . . . The thought of the author has been to treat the whole subject in the scientific rather than the polemic spirit," etc.. etc.

Contents.—Chapter 1. Evolutionary origin of governments and institutions; 2. Nature of government—True and false ideals, with strictures on its wrongs and corruptions; 3. True purposes of civil government; 4. Where

are we now? etc.; 5. "A great cloud of witnesses" unwittingly testifying to the falsity and corruption of our existing government; 6. What next? [Socialism]; 7. Objections to Socialism examined and answered; 8. Forces at work for Socialism; 9. Has Socialism a working hypothesis explainable in advance? 10. Period of transition from the old to the new order; 11. True Spirit of Socialist propaganda; 12. Some corollaries of Socialism.

The book is well printed on good paper, substantially bound, and contains a fine portrait of the author. Orders for it should be addressed to Prof. W. C. Bowman, Station K, Los Angeles, Cal.

A TRIP TO ROME. By J. B. Wilson, M. D., delegate to the International Freethought Congress held in Rome, Italy, Sept. 21, 1904. James Hughes, Lexington, Ky., publisher. Octavo, pp. 350, cloth binding; \$1.25.

This is a book that should be of great interest to the general reader on account of its vivid and instructive narrative of a European trip by a wide-awake observer, and of special interest to all Rationalists on account of its quite full report of the great World's Congress of Free-thinkers at Rome in 1904, and its chapters on "How Pagan Rome Became Christian," and "Churches of Rome." The book contains a good portrait of the author, which adds much to its value to the Doctors hosts of admirers among the Liberals of America. Not having yet finished my reading of the book, I hope to be able to speak of it at greater length at some time in the near future. The author, in his preface, says of his aims:

.... "I have aimed to hold the mirror up to nature, giving the reader a glimpse of sea and sky, of sunshine and storm, of mountain and valley, of landscape and city, of agriculture and manufacture, of history and biography, of architecture and ruin, of government and church, of poetry and art, of science and progress, of the moral and social conditions, and of all those objects most famous and commonly known to the American mind."

This, of his travels and sight-seeng on sea and land,

but to the great Congress he devotes seventy pages of the book—to my mind the most valuable portion of it.

The chapter headings are : The ocean voyage; Stratford-upon-Avon; London; Paris; Up the Rhine; Switzerland; Italy; Venice; The Doges' Palace; Florence; Rome—The Great Liberal Congress [5 chapters]; How Pagan Rome became Christian; Churches of Rome; Round about Rome; Naples; Naples, Pompeii and Capri; A backward glance; Homeward bound.

Six Historic Americans, Paine, Jefferson, Washington, Franklin, Lincoln, Grant, the Fathers and Saviors of Our Republic, Freethinkers; by John E. Remsburg, is the title of an important book just issued by the Truth Seeker Co., 62 Vesey st., New York. It is a large 12mo. of 547 pages, handsomely printed and bound, with portraits of the author and the Six Historic Americans. Price \$1.25.

Mr. Remsburg has collected complete evidence that all these men were unbelievers in Christian theology. With the exception of Paine and Jefferson, churchmen claim they were Christians, particularly Abraham Lincoln, but Mr. Remsburg shows their claim is false. I hope to give this work a more extended notice next month.

Los Angeles Liberal Club's Program for October.

The following is an abridged program of the Liberal Club's meetings for the current month, as obtained from advance sheet of *Our Monthly Program*:

Sunday, Oct. 7.—Lecture on "The Practical and Utopian in the Labor Movement," by Job Harriman, and review of same by Wm. C. Owen. Sunday, 14—Lecture on "Household Bacteriology," by Prof. C. A. Whiting—to be a popular, practical presentation of the subject. Sunday, 21—"Who Is to Blame for Social Injustice?" by J. M. Kean—from the standpoint of materialistic science. Sunday, 28—"Does Death End All?" Rev. F. S. Forbes. From historical, religious and scientific standpoints.

Meetings are held at 8 p. m., in Mammoth Hall, 517 S. Broadway, Los Angeles. Admission free.

SUGGESTIVE LETTERS.

COMPLIMENTARY AND OPTIMISTIC.

I have received and read the August number of the *HUMANITARIAN REVIEW* and enjoyed reading it very much. So many good things it contained, I found it hard to particularize. The poems were all fine, but the one entitled "The Humble Tumble-Bug" especially interested and amused me. Readers of *THE REVIEW* owe Dr. William Colby Cooper a debt of gratitude for so important a lesson taught in such a unique and pleasing way. Then the way the Lick Monument stood intact while all around it, including churches, was destroyed! Truly, it was a wonderful "miracle"—or would have been so called had the facts been the reverse.

A Freethinker and his Christian wife, in this vicinity, had the misfortune to have their barn struck by lightning and burned. By the heroic efforts of neighbors, their house was saved, and the Christian wife remarked, "what a wonderful and kind dispensation of Providence it was that saved the house." The husband replied, "But why couldn't it just as well have saved the barn also?" She made no direct reply, but after a little reflection, she remarked that "the mites were very thick in the barn," and justified its destruction, as she did the earthquake and fire in San Francisco because "wicked Chinatown" was wiped out! And yet, notwithstanding all the discouraging circumstances, Rationalism (but another name for common sense and righteousness) is making headway in the world—not so much by increase of the numbers of its avowed converts as by its modifying and beneficent influence on religionists and supernaturalists themselves.

The world is growing more just, more humane as it is more intelligent and more enlightened. Old errors and old superstitions are being outgrown and discarded. Idols are giving place to *ideals*, and the divineness of truth is

coming to be more and more recognized. In this high and holy cause, *THE HUMANITARIAN REVIEW* is doing good work. Long may it live, and long live its valiant and able editor.

E. A. FITCH.

Wilmington, Vt., Sept. 19, '06.

"ALL IS MATTER AND MATTER IS MIND."

Will you pardon the self-compliment if I say I am a zealous admirer of your gentle, strong, nervy little magazine? It is a force in the land to be reckoned with, and it is still becoming. By the way, what a legion of Free-thought publications are bursting into being—and the significance of it! I do not note that religious periodicals are multiplying. Sure enough, "the world do move."

I was much interested in Thaddeus Wakeman's article and quotation, suggested by the positions of Dana and Haeckel on the "nature and origin of life." Great as my reverence for science is, I do not believe that science alone will ever discover to us the secret of life possibility. Science is great, but its relation to philosophy, as it seems to me, is not largely different from that of the valet to his master. Science is concerned with the phenomenal alone; it does not reach for the noumenal. Thus, if science should succeed in evolving life out of chemic combination, would we be much richer by it? At most we should conclude that manifest life had resulted from a fortuitous (if fortuitous) union of certain chemicals. Life is *back* of this experiment—it is *back* in cosmic potentiality. Anyhow, why talk of the "origin of life" any more than of the origin of matter, force, etc.? It had no origin, as nothing else had. The self-sufficiency of science is not ultimately justified. Induction is all right, but if the last word is ever said, it will be said by deduction. A synthesis is what we need—a synthesis of positivism and idealism. Positivism must, through natural continuity, merge into idealism. Science gives us scarcely a hint of the ultimate *real*. Rigorous as its methods

are, it itself is based on assumptions. It claims that it analyzes and classifies what it finds. But what does it find? It finds first what is *named* time and space; but what *is* [are] time and space? Are they different? Are they identical? Are they real? Science relates its facts to time and space, without knowing that there is either time or space. Science assumes that time and space are "non-material" facts. Then it attempts to relate facts to this (it is not *this*) "non-materiality." With reference to the "non-material" (it is not *the*) we are extinguished.

Science makes the mistake of dividing the universe between matter and not-matter. Not-matter is worth only its weight in phonation, yet science assumes that it has relations! Science perpetually ignores the fact—the master fact—that mind and matter are identical. It does not realize that it infallibly and inescapably treats what is thought to be meant by "not-matter" as matter. Naively enough, it accepts *no*-thing as *some*-thing! In its dualistic blindness it actually fails to realize that necessarily we think, speak and write *in terms of the material*. Lost in the vacuities of nescience, it flounders down time in a chaos of absurdities. This is a hard thing to say, but who shall successfully dispute it?

Not realizing that all is matter, and all matter is mind, it leaves the inference in the common mind that there is a chasm between mind and matter. To span this chasm has been the crux of the ages and ludicrous opprobrium of mental philosophy. The cavortings of psychologists and metaphysicians along this philosophic aspect has been enough to make the gods laugh. The problem has been, "How does mind relate itself to matter?" They have advanced far enough to understand that the eye does not project vision to the object. Why could they not understand that objects are *ideas*, and that these are projected into our minds through molecular continuity? The tree, for instance, spells itself to us. It does this in the gross on the instant, but if we listen to it attentively—if we fraternize with it—it will tell us in cosmic language of its structure, carrying us back at last to the play of the electrons. It will tell you that it and you are bro-

thers—that you are merely different phases of the same thing—matter, i. e., mind. These are scientific facts, certainly, but they have been coaxed out of nature through monistic assertiveness, and in spite of dualistic fallacies. When shall science quadrate itself to these bottom truths?

Cleves, O., Sept. 2, 1906.

W. C. COOPER, M. D.

"FORCEFUL MATTER."

In the September issue of *THE REVIEW*, you ask for a published statement of the unity of matter and force prior to yours of 1904. Over my signature in the Boston *Investigator* of Feb. 20, 1891, you can find the following:

"Let every scientist and secularist remember that this universe is not governed in relation to things as religion and spiritualistic philosophy have pictured it to be (by spirit presiding over matter), but that matter by its own inherent properties governs matter as it is conditioned; one mass effects the other mass."

"Forceful Matter," is the term which I have always used, not "force and matter," ever since I became a Monist. The enclosed *Catichism of Positive Scientific Monism* I published to define my position clearly. Where the term "God" is used, I mean ruling principle—that which governs forms—which evolves and dissolves them. "The principle of every change resides in matter," and is one with it. Force is material; immaterial force is a chimera; it cannot exist. I am pleased to learn that you are so far advanced; there will be more, later. Haeckel is leading, but he has not got to the great truth yet. He does not see the kingdom of the principle which rules in matter. At the St. Louis Congress I objected to having Haeckel for pope, because I knew he was wrong, fundamentally. A blind, unconscious, mechanical force, can no more combine, endow, adapt and evolve, than can a man under an anæsthetic. But the intelligent view should not be forced upon anyone: people see as they are mentally conditioned.

JOHN MADDOCK.

Minneapolis, Minn., Sept. 5, 1906.

N. B.—See reply, "Motion vs. Force," Editorial Dep't.

PAINE AND THE RED BANK MONUMENT.

One hundred and twenty-nine years ago the Battle of Red Bank was fought and today a monument was dedicated to the memory of the brave men who had suffered and starved at Valley Forge and had been encouraged by hearing *The Crisis*, by Thomas Paine, read by Gen. Washington's orders—where Paine had spent a day before proceeding to Trenton with the dispatches from Gen. Green to Col. Christopher Green at Fort Mercer. And desiring to know the ability of their garrison with 400 men to resist an army of 1,500 Hessians, Col. Green and Thomas Paine proceeded in an open boat to Fort Mifflin during the cannonade; the enemy opened a battery on them and both came near losing their lives. It was therefore no more than just that Paine's name and work on that memorable occasion should not be overlooked, as it had been at the St. Louis Exposition, and the Hall of Fame at Harrisburg by the Governor of Pennsylvania, who with the Governors of New Jersey and Rhode Island were to deliver the orations of the day. But be it to the credit of Governor Edward C. Stokes, of New Jersey, who delivered a brief tribute to the bravery of Thomas Paine on that memorable occasion. The P. M. A. sent a laurel wreath with the following resolution:

Philadelphia, June 21, 1906.

Hon. E. C. Stokes, Pres. Red Bank Monument Asso'n.

Dear Sir—The enclosed resolution was passed by the members of the Paine Memorial Association of the U. S.

Whereas, The members of the Paine Memorial Association feel that the dedication of a monument to the heroes of the Battle of Red Bank would be incomplete without some tribute to the memory of that courageous hero, Thomas Paine, who did efficient work with pen and sword with both Gen. [Nathaniel Green] and Col. Christopher Green at Fort Mercer, Oct. 30, 1777; therefore be it—

Resolved, That this Association send a wreath to be placed upon the monument as a slight tribute of respect for the bravery of Thomas Paine, whose heroism, com-

bined with [that of] others whose lives were sacrificed for their country, made this monument dedicated today one of the historic institutions of New Jersey a possibility.

THOMAS PHILLIPS, Pres. JAMES B. ELLIOTT, Sec.

The wreath was placed upon the monument as per request. (See frontispiece of this magazine.)

This wreath, placed at an opportune time to the memory of a neglected patriot, is but one of the many tributes of recognition of the genius of Thomas Paine that could not and would not have been accomplished without the aid of organization. Think what the Catholic church has accomplished by means of its thorough organization! A statue to Ingersoll at Peoria, Ill., is the work of the Ingersoll Memorial Association. The statue of Bruno, the purchase of the Lincoln Farm and the Betsy Ross Flag House, and many other good works, have been accomplished through organization. The "Nine Demands" I believe in, but I was much disappointed at the meetings at St. Louis in 1903 not passing some protest against the lack of recognition of the services of Thomas Paine in behalf of the Louisiana Purchase by the St. Louis Exposition Committee.

JAMES B. ELLIOTT, Sec. P.M.A.
Philadelphia, Pa., June 21, 1906.

FROM BEYOND THE EQUATOR.

I have read with very much interest your first paper on "A Future Life," etc., in the May number, and also the second paper, in the June number—the July number not having yet reached me, but doubtless it will do so soon. "Annular Evolution of the Earth," by Estella Bachman, in May number, has interested me very much. In fact all the articles from your contributors are, to my mind, excellent, and no doubt *THE REVIEW* tends to elevate mankind to a higher plane; therefore I hope it has a wide circulation.

In the June number I note you had received a personal

letter from Judge Parish B. Ladd, and I assure you I was very much delighted to read of the Judge's safety, and I sincerely thank you for having made it known. Some time back I read the articles contributed to your magazine by the learned Judge on "Chaldeo-Babylonian Civilization." I have read those articles again and again—they are so interesting to me.

HENRY ALLEN.

Christchurch, N. Z., Aug. 12, 1906.

ON ORGANIZING.

Nearly every Freethought periodical contains something from somebody anxious to bring about a union of all Freethinkers. Freethinkers and Christians, and people of every creed under the sun, should unite for the betterment of human institutions and conditions during this life; that is, to promote good-citizenship. But all Freethinkers can no more unite on questions of belief than you and I can become orthodox Christians, because our beliefs and endeavors are so much unlike.

We must organize into three separate societies and fight each other's errors just as strenuously as we fight against fallacies of the Bible and Christianity. Spiritualists believe in a future life—a spirit life—as firmly as Christians do. Materialists are convinced that it is erroneous, and there is no real proof of the existence of spirits or of a future life. They cannot and will not unite with the Spiritualists.

We who are Materialists must organize against the Spiritualists as well as against the Christians. We must overthrow their childish fallacies by convincing proofs; we must prepare for war; they are organized and outnumber us 100 to 1. The Materialist Association must contend against all spiritism. The Agnostics are on the fence between us. They "don't know" whether there is any future life or not; they are inclined to hope there

is. They are organized as the "Ingersoll Memorial Association."

Oh, it will be a glorious fight! and nobody will get killed, for it is to be a pen fight on paper. Three organizations, not one, must be our great gathering of the Freethought forces. This coming conflict will draw the attention of Christians; to see how it will come out, they will read the arguments on both sides, and they will be awakened to take sides, too, in the Freethinkers' war; and they will be made into Freethinkers thereby faster than by any methods that have ever been employed.

Organize? Yes, organize into little societies, leagues, clubs, or circles, wherever there are enough to start either; but all those little Freethought societies and all lone Freethinkers should be banded into the three great associations of Spiritualists, Agnostics and Materialists, for the fight in this mighty war of truth against error.

I "blow the bugle call" for all thorough Materialists to enlist with me for the coming conflict. Each should come armed with some reasons for disbelieving in a future life. Bodiless, brainless spirits of the dead, like the God, devil and angels of the Christians, or the ghosts, witches and fairies of ancient legends, are all imaginary.

The organization of the Materialist Association is to be as unlike other organizations as is our belief. It is for practical work. It is to consist of Secretaries and Circles of Helpers. Any Materialist can become a Secretary if he will secure a Circle of Materialists, correspond with them to keep them helping, and send reports to the Chief Secretary. I will be Chief Secretary till April 1, 1907. (My husband being a farmer, I have not time during the summer for this work, but will do all I can through this winter.) In March and in September, 1907, we will have semi-annual elections of Chief for the next six months. Only Secretaries that have proved efficient are eligible to become Chief. Thus we mean to keep all our members active. All have equal opportunities to strike telling

blows, and the most capable, wide-awake ones are to take turns as leaders.

To start this war, I propose a symposium every month in every available Freethought periodical. I ask every Materialist to send to me, or to some editor, answers to the following questions, each answer not to exceed one hundred words: For the First Symposium—What are your reasons for believing that there is no future life? Second Symposium—Give your reasons for believing that there is no God. Third Symposium—How can Materialism be made most beneficial, interesting, popular and worthy of taking the place of all religions?

Short, sharp reasons from a half dozen of different persons each month will lead to thinking up and sending in other reasons, and bring answering arguments, too. This will keep up the thinking and investigating for proofs of the truth, and broadcast it everywhere.

ELIZA MOWRY BLIVEN, *Sec'y M. A.*

Brooklyn, Conn., Sept. 4, 1906.

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J. T. PATCH.

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SINGLETON WATERS DAVIS, EDITOR.

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THE HUMANITARIAN POETS,

SELECTED.

TO A FIELD MOUSE.

Wee, sleekit, cow'rin', tim'rous beastie,
O, what a panic's in thy breastie !
Thou needna start awa' sac hasty,
Wi' bick'ring brattle !
I wad be laith to rin an' chase thee
Wi' murd'rous prattle !

I'm truly sorry man's dominion
Has broken nature's social union,
And justifies that ill opinion
Which makes thee startle
At me, thy poor, earth-born companion,
And fellow-mortal !

—*Robert Burns.*

"Among the noblest in the land,
Though he may count himself the least,
That man I honor and revere
Who, without favor, without fear,
In the great city dares to stand
The friend of every friendless beast,
And tames with his unflinching hand
The brutes that wear our form and face—
The were-wolves of the human race."

For The Humanitarian Review.

A FUTURE LIFE? RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

SEVENTH PAPER—NEW THOUGHT THEORIES OF THE SOUL AND FUTURE LIFE.

§ 48.—WHAT IS "NEW THOUGHT"?

NEW Thought is a name much used of late, but just what the term means (in this special use of it) not even its professed exemplars and propagandists seem to know. It is, apparently, a sort of blanket phrase used to embrace all the odds and ends of metaphysics and bizarre practices—a sort of "*omnium gatherum*" of old and new notions, indistinct and unclassified, with just enough of the results of modern scientific investigation in it to give intellectual flavor, and enough of ancient transcendentalism in it to give a mystic and religious flavor.

Nothing quicker throws a Christian Scientist into a fit of "explaining" than to tell him that "Christian Science is neither Christian nor science." And this laconism may be slightly varied to apply it to New Thought, by saying that "it is neither new nor thought." It has been often confessed that "New Thought is, after all, old thought," and I believe that, for the most part, it is not *thought* at all, but *sentiment*.

Christian Science itself belongs to that chaos of cant and hazy sentimentalism termed New Thought; but it does not announce any theory of a future life that is distinguishable from those of other forms of spiritism, ex-

cept the dogma that "spirit only is real and matter is an error of mortal mind." Of course there is no scientific basis for this dogma to rest upon, even if it is characteristic of "Science." It rests solely upon the authority of Mrs. Eddy. And as for this and a great many other only slightly differing New Thought spiritistic theories and affirmations, I will add nothing to what I have said of "Spiritistic Hypotheses" in preceding sections of this discussion; but there is one hypothesis really though not professedly belonging to the New Thought, which is set forth by its learned and ingenious author as an avowedly scientific hypothesis, which I will now proceed to briefly discuss. I refer to the hypothesis of the late Thomson Jay Hudson, Ph. D., LL. D., that the mind of man is dual: that is, he has two minds, one objective and the mere function of the brain and mortal; the other subjective, a distinct entity and immortal.

§ 49.—DR. HUDSON'S HYPOTHESES.

Dr. Hudson wrote four very important and interesting books, in each of which his hypothesis of the dual mind and that of the subjective mind a distinctive and immortal entity, are the central ideas. They are, *The Law of Psychic Phenomena* (which should be read first), *A Scientific Demonstration of the Future Life*, *The Divine Pedigree of Man*, and *The Law of Mental Medicine*. In order that my readers may know exactly what Dr. Hudson's theories were, I will quote his own lucid language from these works.

Of the Dual Mind: "Man has, or appears to have, two minds, each endowed with separate and distinct attributes and powers; each capable, under certain conditions, of independent action. It should be clearly understood at the outset that for the purpose of arriving at a correct conclusion it is a matter of indifference whether we con-

sider that man is endowed with two distinct minds, or that his mind possesses certain attributes and powers under some conditions, and certain other attributes and powers under other conditions. It is sufficient to know that everything happens just as though he were endowed with a dual mental organization."

"Under the rules of correct reasoning, therefore, I have a right to assume that MAN HAS TWO MINDS; and the assumption is so stated in its broadest terms, as the first proposition of my hypothesis. For convenience, I shall designate the one as the *objective* mind, and the other as the *subjective* mind. The second proposition is that the subjective mind is constantly amenable to control by suggestion. The third, or subsidiary, proposition is, that the subjective mind is incapable of inductive reasoning."—*Law of Psychic Phenomena*, pp. 25-6.

"In point of fact, that which, for convenience, I have chosen to designate as the subjective mind, appears to be a separate and distinct entity; and the real distinctive difference between the two minds seems to consist in the fact that the 'objective mind' is merely the function of the physical brain, while the 'subjective mind' is a distinct entity, possessing independent powers and functions, having a mental organization of its own, and being capable of sustaining an existence independently of the body. In other words, it is the soul."—p. 30. "The two minds being possessed of independent powers and functions, it follows as a necessary corollary that the subjective mind of an individual is as amenable to the control of his own objective mind as to the objective mind of another."—p. 31. "For our boasted 'god-like reason' is of the earth, earthy. It is the noblest attribute of the finite mind, it is true, but it is essentially finite. It is the outgrowth of our objective existence. It is our safest guide in the walks of earthly life. It is our faithful monitor and guardian in our daily struggle with our physical environment. It is our most reliable auxiliary in our

efforts to penetrate the secrets of Nature, and wrest from her the means of subsistence. But its functions cease with the necessities which called it into existence ; for it will be no longer useful when the physical form has perished, and the veil is lifted which hides from mortal eyes that world where all truth is revealed. Then it is that the soul—the subjective mind—will perform its normal functions, untrammelled by the physical form which imprisons it and binds it to earth, and in its native realm of truth, unimpeded by the laborious processes of finite reasoning, it will imbibe the truth from its Eternal Source.”—pp. 73-4.

The above extracts cover comprehensively the general principles of Dr. Hudson's ingenious theories. Some subsidiary principles of his hypotheses will be given expression in other sections of this chapter. I will now proceed to examine the chief propositions of these hypotheses singly as to their basis in fact and reason.

Dr. Hudson's Hypotheses Critically Examined.

§ 50.—HAS MAN TWO MINDS ?

At the very foundation of his hypothesis of a future life, which the Doctor assumes in the title of one of his works to be “a scientific demonstration,” is an equivocal statement which much weakens his superstructure, and in discussing his fundamental propositions serially I will number this—

1. Man has or appears to have two minds, the Objective and the Subjective.

In science, that which *is* and that which *appears to be* cannot thus be grouped together as fact. For instance, in astronomy, where would be our Copernican system if its founder had predicated his basic proposition thus : The earth is, or appears to be, the center of the solar system ? But instead he said the earth *appears to be*, but the sun

IS the the center of the solar system. The chief difference between science and ordinary thought-to-be knowledge is, that the latter accepts as truth that which *appears to be*, while the former accepts as truth only that which *is*. And all scientists know that mere appearance is extremely likely to be the exact opposite of the truth, so that in undertaking a new investigation they look beyond superficial appearances by the eye of *reason*, expecting to find reality very different from or the reverse of the superficially apparent. So I will say of this first proposition of Dr. Hudson's, that the fact that man appears to have two minds is against rather than in favor of the truth of the dual theory, unsupported by positive facts.

§ 51.—ANOTHER SANDY FOUNDATION.

Another proposition, placed by the Doctor as a foundation of his "correct reasoning" on this matter, is also very far from sound. It is this:

2. For reasoning purposes, it is a matter of indifference whether we consider there are two distinct minds, or one mind having different attributes and powers under different conditions.

In view of the propositions Dr. Hudson tried to establish chiefly by the assumption that man has two minds, it seems absurd "that for reasoning purposes, it is a matter of indifference" if he really has but one mind!—that for reasoning purposes we have the right to assume the truth of a false premise if it suits our purpose! Science collects facts and arrives at principles by comparison and generalization; but in this case a principle is first assumed to be true and then certain other things are assumed to be facts because they support the assumed principle—a kind of sophistry aptly called "reasoning in a circle."

Let it be remembered that the Doctor's conclusion is, that one mind becomes extinct at the death of the body,

and that the other does not, and we see plainly the absurdity of this proposition.

§ 52.—MAN HAS TWO MINDS, IS "ASSUMED."

3. "Under the rules of correct reasoning," the Doctor claims the "right to assume that man has two minds."

If the rules of correct reasoning confer upon Dr. Hudson the "right to assume" that man has two minds, they must also confer on his opponents the "right to assume" that man has but one mind, which "possesses certain attributes and powers under some conditions, and certain other attributes and powers under other conditions," as "everything happens just as though he were endowed with" one complex "mental organization."

For the sake of demonstrating what the exercise of this "right to assume" can do to Dr. Hudson's "scientific demonstration of the future life," I will accept the one-mind hypothesis for the time being, and follow his reasoning, and even, to some extent, use his words and phrases. "For convenience, I will designate the" mind action of the cerebral portion of the sensory nervous system "as the *objective* mind, and the" mind action of the spinal and ganglionic portions of the nervous system "as the *subjective* mind," or reflex and hereditary mentation. The objective mind by the reciprocity of its component elements, results in that unitization of mental action we call *consciousness*, so that we may call objective thought conscious mentation, and subjective mentation we may call subconscious thought. As simple illustrations of the difference between these two kinds of mental action I will cite these cases:

The infant, a few moments after birth will take the nipple into its mouth and immediately perform the act of sucking as perfectly as it can ever do in after life; and it will within a few hours grasp with its hands a slender

stick and support its own weight, hanging like a monkey from the limb of a tree. These are reflex acts from inherited, subconscious mentation, the "subjective mind," the "immortal soul," according to Dr. Hudson. An adult will take the infant's finger between his teeth and press upon it gently, but restraining himself from actually biting it; and he will wash the child's body though it screams with terror. These are acts resulting from cerebral mentation, conscious thought, the "objective mind," "a mere function of the brain," says Hudson.

I have said that the subjective mind is of the spinal cord and sympathetic-nervous system, and Dr. Hudson in his work, *A Scientific Demonstration of the Future Life*, devotes much space and strong evidence to prove this proposition, and I accept it as a solid basis of proof that the subjective mind is a subjective, reflex and subconscious action of the same general function of the cerebro-spinal and ganglionic sensory-nervous systems, of which the objective mind is the conscious counterpart, and hence that if the one is destined to extinction at the death of the body, or to a future life, the other is also.

I will continue to follow up the series of propositions embraced in the quotations I have made in § 49, and in commenting on them will continue the assumption that the mind is not dual, but complex in action.

§ 53.—"FINITE" MIND CONTROLS THE INFINITE "SOUL!"

4. The subjective mind is constantly amenable to control by suggestion from the objective mind either of the same or another person.

In § 49 I have quoted Hudson as saying that reason, the "noblest attribute of finite mind [the objective mind] is essentially finite;" this being said in "proof" that it is destined to extinction at death, I am justifiable, I think, in inferring that he considers the subjective mind to be

"infinite" as an essential condition of its immortality. If this inference is correct, and it be taken in conjunction with this 4th proposition, Dr. Hudson is placed in the absurd position of advocating the truth of the preposterous paradox that the infinite soul of man "is constantly amenable to CONTROL by suggestion from the [finite] objective mind"!—the infinite subject to the finite!

§ 54.—THE "INFINITE" HAS LIMITATIONS!

5. "The subjective mind is incapable of inductive reasoning."

Another absurd paradox into which Dr. Hudson's hypotheses led him is, that the "infinite" soul has limitations—"is incapable of inductive reasoning." That is, that that which is limitless has limitations—the infinite is finite; that the finite objective mind of man can reason inductively and so is capable of outdoing the infinite subjective mind of man, his immortal soul!

And he was forced by his hypotheses to another absurd conclusion, viz: "That this apparent limitation of intellectual power is, in reality, a god-like attribute of mind. God himself cannot reason inductively."—*Law of Psychic Phenomena*, p. 73; see also *Sci. Dem. of the Future Life*. Infinity is one of the most essential attributes of "God," according to Christian theology, and Dr. Hudson strongly endorsed Christianity and the teachings and practices of (the supposed) Jesus. Man, then, has been endowed by his Creator with an objective mind, something he himself did not possess, thus contradicting the truism that "nothing can come from nothing," and the "divine revelation" that "God made man in his own image." And that finite mind with which the subjective mind of God endowed man is superior to the infinite God himself in that it can reason inductively, while he cannot! Thus

we see what absurd conclusions one may be led down to by "assuming" "indifferent" premises, even "under the rules of correct reasoning." I would suggest that the first rule of correct reasoning demands that the premises be absolutely *true*.

§ 55.—IS THE SUBJECTIVE MIND A DISTINCT ENTITY?

In order that he should have any ground at all upon which to construct an argument in favor of his theory that the subjective mind of man is his soul and destined to a future life, Dr. Hudson was compelled to assume that—

6. The subjective mind is an entity separate and distinct from the objective mind and the body.

Dr. Hudson expressly states in his several books that the objective mind is the "mere function of the physical brain" and is extinguished with the death of the body. But, if we admit the two minds are not simply two modes of action of one mind, we *must* admit that the two are very closely related to each other—twin sisters, or the bass and the soprano of the song of life, as it were—similar in essence and action, or it is unscientific and even a violation of common sense to classify them together under the term *mind*.

If one mind is essentially a mere function (action) of organized matter, it would surely be a far call to say another mind was not the "mere function" of another little-differing organization of similar matter, but that it "is an entity separate and distinct from" the other mind or any organization of any kind of matter. A "distinct entity" capable of thought, "perfect memory," etc., as "assumed" by the Doctor, is a *personal being*, in no way to be classed with a "mere function" of an organism. He admits that this distinct entity "acts through" the organism known as the spinal cord and its nerve-connections with other organs, but does not admit that the sub-

jective mind is the "mere function" of the cord and the nerves, though it is a kind of "mind" and that cord and nerves a kind of brain—in fact a prolongation of the cranial brain. They are not distinct and independent organs but one continuous nervous organization, similar in materials, tissues, and all their physical properties. Why does he make this extremely broad distinction between the "two minds" as to their essential nature, and between the functions of the two chief parts of the general nervous system? Because all, or even any, of the facts of biology—of anatomy, physiology and psychology—lead him by induction to it? Not at all. He assumed that the subjective mind of man is his immortal soul, and from this assumption deductively concluded that it is a "distinct entity" capable of existence independent of the objective mind and the material body. This conclusion was necessary to his theory of a future life, but it is plainly a deduction from false premises, and so is itself false.

I am surprised that such a clear thinker and unusually logical reasoner should fall into this error, and the more so because of his excellent remarks upon the nature and use of the working hypothesis and on induction and deduction, and warning against the danger of falling into error by reasoning from false premises, with which he prefaces his hypotheses as set forth in his works.

§ 56.—EUREKA! "IT IS THE SOUL!"

7. The subjective mind is capable of sustaining existence independent of the body—"it is the soul."

Let me show you the earthly "home of the soul." See this snake: dissect it. Open the skull, and you find but a rudiment of a brain—that organ of which the objective mind, "whose noblest attribute is reason," is "but the mere function"—the finite, mortal mind. See that long

back-bone, extending as a series of hollow, jointed sections the entire length of the snake's body. In that prone tube is housed the spinal cord, the principal organ of the subjective mind—a large and powerful nerve. It is the *home of the soul*, according to Dr. Hudson! See this man. Behold his capacious skull, a great dome over the temple of human life, the body—the crowning glory of evolution is contained by it—the massive, convoluted cerebrum of a man. But, alas! it is only the organ of which the objective, reasoning, progressive mind, is the “mere function”! and when that magnificent organization, the brain of a noble man dies, the finite mind is extinguished. See that curved, serpent-like column of bones which forms the central support of all the animal organs, but which is crowned by the great dome, the skull, with its wonderful contents. In that more primitive bony tube, lies the spinal cord, twin brother to that of the snake, and home of the soul on earth! according to Dr. Hudson.

Does not the very relative positions of these two great nerve-centers appeal to you in the name consistency and orderly arrangement, of symmetry and order of evolution, appeal to your common sense and sense of “the eternal fitness of things,” to reject this theory of a human soul so primitive in the scale of development, so subordinate in its domicile and relationship to the objective mind, “finite and mortal,” so unconscious and *subjective*?

§ 57.—A FATAL ADMISSION.

Dr. Hudson says the objective mind cannot be the soul, which he ingenuously holds by preconception is destined to a future life, because—

8. The objective mind is merely the function of the physical brain, and reason, its “noblest attribute,” is of the earth and essentially finite and mortal.

Having commented in the foregoing sections on most

of the subject-matter of this 8th proposition of the Doctor's series of hypothetical assumptions, I will here only comment briefly on the assertion that human reason "is of the earth earthy" (*L. of Psy. Ph.* p. 73), and for that reason is not destined to a future life. Hudson says:

"But its [the objective mind's] functions cease with the necessities which called it into existence; for it will be no longer useful when the physical form has perished, and the veil is lifted which hides from mortal eyes that world where all truth is revealed."—*Ibidem*, p. 73.

That may be poetry—it is certainly not science. How did Dr. Hudson *know* that "the necessities which called it into existence" cease at the death of the body—granting for the time that there is to be a future life? What did he know of the conditions behind that mystic "veil which hides from mortal eyes that world"? How did he *know* that "all truth is revealed" in "that world"? He was a non-believer in the ability of "spirits"—disembodied "subjective minds," if you please—to communicate with mortals; he could have no description of the necessities of that country from actual residents of it. Did he know that the soul does not at death fly away to some other planet and there "be born again" into a future life where the "necessities" differ little from those of this life? And how did he know that "the necessities which called" the subjective mind "into existence" do not cease at death of the body, and with them *its* functions? *Know*? I do not think the good Doctor even pretended to *know*: he only "assumed" that conditions were thus and so "over there," because his theory depended upon it. I do not here advocate the theory that the objective mind, or the one complex mind, is the "soul" and destined to an after-death existence, but I conceive that Hudson made here an assertion that, if true, is fatal to his own theory. It is this: If the objective mind perishes with the neces-

sities which called them forth, at the death of the body, we are justified in predicating the same of the subjective mind, as it can be shown by facts that the necessities of the subjective mind are also "of the earth earthy," and that there is no more evidence that those necessities continue over into a future life than there is that those of the objective mind do so.

§ 58—SUBJECTIVE MIND "OF THE EARTH EARTHY."

To sustain this proposition I will produce the confession and testimony of Thomson Jay Hudson, PH. D., LL. D., himself. I quote from *A Scientific Demonstration of the Future Life*, p. 262 (see also p. 133 of the *L. of Ps. Ph.*):

9. "So far as this life is concerned, the subjective mind has, primarily, but three functions, namely: 1. Self-preservation; 2. Reproduction; 3. Preservation of the offspring. These may be reduced in terms to one, namely: The perpetuation of the race or species."

These functions are those common to animal and man, and even largely to the plant, and pertain to the present life on earth, and so are "of the earth earthy." Hudson emphasizes this confession by adding: "The only *normal* functions performed by the subjective mind during its sojourn in the body, and its connection with it, all pertain to the perpetuation of the species."

Note well that he italicized the word "*normal*." He did so because the functions he ascribes to the subjective mind as pertaining to a future life are such as are manifested in psychic phenomena, as clairvoyance, telepathy, intuition, etc., which he voluntarily acknowledges are *abnormal*! Think of it: The normal functioning of the bodily organs is health, tending to life; their abnormal functioning is disease, tending to death of the organ or the entire body. Is not the normal functioning of the

mind mental health—sanity—tending to mental life, and the abnormal functioning of mind mental disease, insanity, tending to mental extinction? Common sense as well as science answers emphatically, Yes.

What a prospect of a future life is this! An eternal existence in a colony of maniacs—a subjective mind wandering hither and thither on the choppy waves of the boundless ocean of eternal subjectivity, a wrecked ship that has lost her compass, her charts and her rudder! For Hudson explains that the subjective mind in this life manifests the phenomena of insanity when uncontrolled by the objective mind, and warns his readers against indulging in certain practices of psychism which weaken the beneficent guardianship of the objective mind. If its association with and subjection to the control and guidance of the objective mind is necessary to the normal functioning of the "soul" in this life, may that not be one of "the necessities which called the objective mind into existence"? And may that necessity not continue after death if this subjective soul is destined to a future life, and so secure for it, also, a future existence? And, should this faithful monitor of the soul "cease to exist with the death of the body," what assurance have we that we shall not be forever in the sad predicament of the indulgent "psychic" who in this life has thrown overboard the compass, charts and pilot of his subjective mind?

I quote further from the same page, an ominous sentence which the Doctor re-inforces by printing in italics:

"It [the subjective mind=the soul] can never perform any other function [than that stated above in Proposition 9], or exercise any other of its manifold powers [in this life], except under the most intensely abnormal conditions"?

If so, what assurance have we that it will not in its future life be just as subject to "the most intensely abnor-

mal conditions"? On page 305, same work, the Doctor says that "any employment which unduly develops the subjective powers in any direction whatever, is attended by abnormal physical and mental conditions." If true, and I think it is, what can we expect to result from an exclusive development of the subjective mind (soul) in the future life but terribly abnormal mental conditions?

To renounce the orthodox future life in hell for Hudson's future life of the subjective mind seems to me to be only "jumping from the fire into the frying pan"!

§ 59.—A FINAL POETICAL ASSUMPTION.

On page 74 of *The Law of Psychic Phenomena*, Doctor Hudson closes a chapter of the book by throwing science to the winds, cutting loose from control of his objective reason and allowing his subjective mind to indite a baseless revery as follows:

10. "... Then it is that the soul—the subjective mind—will perform its normal functions, untrammelled by the physical form which imprisons it and binds it to earth, and in its native realm of truth, unimpeded by the laborious processes of finite reasoning, it will imbibe all truth from its Eternal Source."

How did the Doctor find out that the subjective mind's "native realm" was that of truth? If now out of that realm, why?—did it fall from heaven, "like Lucifer, Son of the Morning"? How comes it that this infinite soul can be trammelled, imprisoned and bound to earth by the finite physical form? What is to be gained by a future life in which we shall be "unimpeded by the laborious processes of finite reasoning"? How did he know that we shall "imbibe all truth from its Infinite Source"? Is not this the same old dream of a heaven of indolence and vagrancy—a veritable Nirvana?

[To be continued in THE REVIEW for December.]

Written for "The Humanitarian Review."

THE BELIEVER AND THE UNBELIEVER.

BY JUDGE PARISH B. LADD.

FOR the last 1600 years preceding the middle of the nineteenth century, the belief in the dogmas of Christianity has held the field against the feeble efforts of unbelief. It has had the crystalized power of the church and the full and half support of the state—full support in Europe and half support in America. While it was never able to crush unbelief, it has succeeded in suppressing its avowal. Truth was sleeping, not dead, as the church was wont to believe.

The last half century has wrought a radical change. The light of religious truth is fully on. Men need no longer hide their unbelief, which in the near future is destined to outride the clerical storm of persecution and derision. The battlements of the old superstition are fast crumbling before the advance of the sciences and the open push of the free thinkers. Timidity has already exchanged sides, when the cleric no longer stands in the open to boldly attack the unbeliever, but turns his feeble pop-gun on the heretics within his own fold. His fight now is to keep his own sheep from jumping out over his creedal fences. In short, many of the greatest clerics of the recent past are on the fence—some of them openly in the Freethought field, battling for the truth.

How about the real believer, the devout? And why such devout believer? It comes to him by inheritance, or from environment—generally from both. The devout

is generally weak-minded; nature failed to give him a fair mental start in life. In the depths of his natural weakness, he falls under the force of heredity or surroundings, often both, augmented by the priesthood, who mold him, as the potter his clay, to serve their purposes.

It may be safely said that a large majority of the Freethinkers of today have risen above the tide of superstition and thought their way out of Christianity by mere force of their common sense, while many others have attained the same end through study of the sciences, or by reading Freethought publications. In any event, the Freethinker is largely the superior of the Christian in mental ability; and nearly all Freethinkers are Humanitarians, while most Christians are either indifferent or supporters of the wrong.

The unbeliever has every reason to be proud of his unbelief. To say of one that he is a Freethinker, is equivalent to calling him a man of capacity—a brainy man; while to say of one that he is a Christian, is to call him weak-minded, for he never would have been a Christian, a real devout, if not for his mental weakness.

In thus presenting this matter, I am not unmindful of the fact that there are a great many so-called Christians who seek to be on the popular side; some because it is to their interest, others who give no care or thought to the matter, and find it easier to float down stream with the chips and other light material, than to apply the oars of thought and run their craft against the popular current of superstition. But the devout—the real believer in Christianity—the stockholder in the craft—is there because his intellect is too weak to set up thought; too docile and confiding in his cleric, to do otherwise than obey his teacher. If perchance a thought arises in his brain, he at once stops to see if the new idea runs counter to his Bible or the opinion of his cleric. Thus he is fenced in on all sides, and in time becomes the dupe and slave

of his own imbecility—always the intellectual inferior of of the Freethinker.

As for the clerics, there are two well-defined classes, and a third on the border-land. A large majority of them are as intellectually weak as their dupes. They are honest, but their honesty is measured by the depths of their ignorance—the more ignorant, the more honest. The second class, men who have power to think, are in the craft for profit; they live well and at ease, and always at the expense of principle, to which they shut their eyes in order to live in a liberal way and be held in esteem by their neighbors; but the old reverence, once their pride, has departed.

Some of them prefer honesty to a free sail on the ship of charity. These are such as the men who are now at work with us for the overthrow of the old superstitions, and their number is fast increasing. One of their leaders, a college professor, in attendance at a late convention in Rochester, N. Y., for the purpose of effecting a union of all the Protestant sects, said in that body: "We are standing around the death-bed of a great religion." This declaration was not only applauded, to a limited extent, but a number of other members of the convention uttered sentiments even more radical and detrimental to both the system and its Bible. Today few college professors, even in the religious institutions, stand as supporters of the Bible. Freedom and liberalism are in the air, which means death to Christianity. Let it come.

Freethinkers, stand firm. Stand by our colors and see the craft go down to sleep in one common grave with the dead religions of the past. Such ever has been and ever must be the fate of all that is false. Truth alone can stand, and it will outlive the storms of persecution.

Alameda, Cal., October, 1906.

For The Humanitarian Review.

A SPIRITUALISTIC VIEW OF THE QUESTION OF A FUTURE LIFE.

BY MRS. C. K. SMITH.

IT IS true that Ernst Haeckel, the most scientific and greatest living representative and exponent of certain doctrines, says that "it is rarely that an informed and honorable biologist is found to defend the immortality of the soul." He also says that the belief in immortality of the human soul is a dogma which is in hopeless contradiction with the most solid empirical truths of modern science.

But the above words are no more convincing to some readers than if the great scientist had declared that there was never any snow-fall in the New England states. There are reputable persons now living who have read Whittier's "Snow-Bound," and have witnessed similar snow-storms in New England as therein described.

Prof. Haeckel, in his *Riddle of the Universe*, says many things that all Liberals can unqualifiedly endorse. He says there are many "one-idea men, who, even representatives of what is called exact science, are contented with the special of their own narrow branches of observation and experiment, and deem superfluous the deeper study of the universal connection of the phenomena they observe—this is philosophy." He does not claim to give a solution of these world problems; only offers to the reader a critical inquiry into the problems. "The answer I give can only be partially correct. Let others investigate, and as far as possible, satisfy themselves."

On page 533, the same writer asks: "What is the ori-

gin of the whole world? Has it been *created* by supernatural power, or has it been *evolved* by a natural process?" On page 242 he also says: "The duration of the world is *infinite* and unbounded; it has no beginning and no end." This is good sense. Still farther on, he says: "Our mother Earth will grow cold and lifeless after the lapse of millions of years, and gradually narrowing its orbit, will fall eventually into the sun."

- Why not let the sun and earth reciprocally feed each other? We know that the earth could not live without the sun, and who knows that the sun could give us light and warmth if the earth did not constantly replenish it with fuel?

There is as much difference between Spiritism and Spiritualism as there is between churchianity and Christianity. There are Spirtists who are not Spiritualists, just as there are church members who are not Christians, though they may be so called. There are differences among Spiritualists equal to the differences among the Christian sects. Some who call themselves, or think they are, Spiritualists, know little and practice less of the real philosophy.

The editor of *THE REVIEW* says truly: "There are vast regions on the plane of simple chemical action that are yet unexplored, while in the realm of highly complicated actions and reactions, the chemical explorer has yet scarcely set foot. Besides, the human mind itself is subject to conditions with limitations." Read page 383 of the October number.

No truth can ever be opposed to any fact in science. No outward effect without an interior cause. Persons who have never learned nor tried to learn the alphabet of the science or philosophy of Spiritualism will exclaim with energy, "I have a good father and mother in the spirit world, and I know that if they had anything to say to me, they would say it directly to me—not through a so-called medium. Hence, all pretense in that direction is fraudulent." They thus deceive themselves and fail to

learn what is profitable to know. Spiritualism embraces everything that is beneficial to humanity. No stopping place—no end of the road—continued life and activity, doing and gaining according to the unselfishness and usefulness of the work. Doing the best possible for the life that now is, is the only preparation needed for continuous future life. Happiness now or in the future depends not so much upon belief as action.

As the editor of *THE REVIEW* says, admitting the validity of the reasoning that the human body is a machine requiring force to initiate its movements, we are forced to the conclusion that not only man, but all things have souls, spirit operators, and so of the vegetable world." Correct reasoning. Every blade of grass, everything that has life, has a spirit counterpart, as we shall all learn when we have left our disabled or worn-out machine.

Re-incarnation is something that I know nothing about and so am not at liberty to assent to it, or even to believe that it is true or that it is not true. Neither have I tried to inform myself of believers' reasons for their belief. As yet I am incapable of understanding the benefits that might accrue from a knowledge of the same, whether true or false. There are many things that we are just as well off not to know.

San Diego, Cal., Oct. 12, 1906.

IMMORTALITY.

"To have struck one blow for truth
In the daily fight with lies;
To have done one deed of right
In the face of calumnies,
To have sown in the souls of men
One thought that will not die—
To have been a link in the chain of life,
Shall be IMMORTALITY!"

—Selected: who was the author?

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EDITORIAL DEPARTMENT,

ARGUMENT ON SANDY FOUNDATION.

In last month's REVIEW was printed the first of two articles on the question of a future life from a Spiritualistic view-point, by Mrs. C. K. Smith, and in this number appears the second article. Mrs. Smith is a highly-esteemed contributor to this magazine, and her articles are always readable and usually logical and convincing. But, taking some of her remarks in those articles as texts, I propose to comment briefly thereon, not with the object of controverting the Spiritualistic doctrines, but of calling attention to some inconsistencies and illogical arguments which many even good reasoners inadvertently adopt, unconscious of the error or of its boomerang action.

On page 388 (October H. R.), the writer asks: "Why should people take so much pains to disprove that which should only give happiness continually?" Now, on the face of it, this question is an argument against one's trying to prove that man's personality expires with the death of his body. But, "all is not gold that glitters," and possi-

bly the "glitter" on the surface of this question does not correspond with the pure gold of reality within, but with only the base metal of "tinkling brass and a sounding cymbal." First, Does a belief in a future life of "dread uncertainty" as to what it holds in store for us really "give happiness continually"? Or does it not carry with it a haunting fear that the conditions of a future life may be no better, or even worse, than those of this life? And do we not betray this feeling of fear that at death we may possibly only "jump out of the frying-pan into the fire," by our desperate struggles to stay in this life just as long as we can draw a breath rather than "fly to ills we know not of"? Are people, as a rule, so very anxious to meet their friends "over there," judging by the little they will do to meet "on this side" after a few years of separation, as to give them continual happiness? On the other hand, would not a *knowledge* that those of our loved ones who have died are never again to suffer, and are unconscious of their past and our present sufferings, afford great consolation? If one knows that he himself shall at death drop into eternal unconsciousness, why should he now be more unhappy because he can never see his dead friends after death than the fact that he can never again meet them before death and while conscious? When we have just lost a loved one by death, when does the bitter sorrow wring our hearts but while awake and conscious, and when does it wholly cease except when we have fallen into deep, unconscious sleep? And when we awake from that brief release from mourning, what is the first great cry of the heart but, "O, would that I had slept on forever!"?

And is not "Fate" more cruel in denying us the happiness of undoubtable, natural meeting with those who have died, if they really still live, than in granting to us all alike eternal sleep? If there really is no future life,

should truth not be made known and trusted to bring good only to men? "Can a good tree bear evil fruit?" Is it necessary to our happiness that we be left to "believe a lie and be damned?" This notion that man cannot be safely trusted to learn and know the truth is a relic of ancient theology. At the very creation of man, according to the record in Genesis ii. and iii., he was forbidden to learn even the difference between good and evil, and the god Jhvh declared that by learning this, man had "become as one of us," i.e., one of the gods. "What a 'fall,' O my countrymen!" And in the N. T. it is recorded that Jesus said that he veiled his teachings in parables lest certain people should learn the truth and be saved! Now, lest we "fall" to the level of the gods, or learn the truth and be saved, or "eat of the tree of [the knowledge of eternal] life, and live forever," let us not be too inquisitive!

Mrs. Smith says that Haeckel's statement that learned biologists do not "defend the [doctrine of the] immortality of the soul," and that that dogma is in hopeless contradiction with the truths of modern science "is no more convincing to some readers than if the great scientist had declared that there never was any snow-fall in New England."

This "argument" is utterly fallacious. First, the supposition upon which the comparison is made is an impossible one for a "great scientist." Second, Haeckel's statements are known to scientists to be true. Third, that they are not convincing to "some readers," counts for naught. When "some readers" read the statements of Bruno that the sun did not pass daily from east to west over the earth, but that the earth revolved on its axis and encircled the sun yearly, and that the dogma of a heaven above was "in hopeless contradiction with the most solid truths of" the Copernican system of astronomy, they were no more convinced than "if the great scientist had declared that there" were frequent snow-falls in hell! And

"some people" demonstrated the "error" of poor Bruno by burning him at the stake—and unwittingly crowning him with a glorious immortality!

Whether there be or be not truth in the doctrine of the immortality of the soul, it *is* true that at present, as Prof. Haeckel says, "it is rarely that an informed and honorable biologist is found to defend it," and the dogma *is*, at present, "in hopeless contradiction with the most solid truths of modern science." And it is not necessary to the validity of these statements that "some people," or anybody, be convinced by them.

DEATH OF DR. E. B. FOOTE.

On Oct. 5, 1906, was ended the life of one of the most widely known and highly respected Liberal Freethinkers in America, Dr. E. B. Foote, Sr., of New York.

Dr. Foote was born Feb., 20, 1829, in Cleveland, Ohio. His parents were Presbyterians, and of course they sought to stereotype that creed firmly upon the mind of their young son from the very dawn of his intellect, and at the early age of twelve he joined the Presbyterian church. From reading a life of Franklin he became imbued with a strong desire to become a printer, tho' he had said from infancy up to that time that he would be a physician, and when nearly sixteen he entered a printing office as an apprentice, and served therein a term of three years. Here he not only learned the printer's art, but also something of newspaper writing and editing, and at the end of his apprenticeship he became editor of a paper at New Britain, Conn. While editing this paper the "Rochester Knockings" began, and he then showed the trend of his mind to be toward Liberalism by the stand he took in favor of a fair and candid investigation of the phenomena, though not himself a Spiritualist.

It was under the influence of the preaching of Theodore

Parker that he broke away from orthodoxy and became a Liberal Unitarian of the Parker and O. B. Frothingham type. From this stage he soon graduated to that of Rationalism and Agnosticism.

For many years Dr. Foote has been a Liberal in the broadest sense of the word. He has not simply professed to be a Liberal, but he has labored hard for the cause, and has been remarkably liberal in giving of his means for the propaganda and for the defense of his co-workers when "persecuted for conscience's sake;" and he has suffered no little persecution himself.

Although he became a printer and editor, his original desire to be a physician stayed with him, and he studied medicine in the office of a practitioner and finally graduated from the Penn Medical University of Philadelphia. Although a "regular" by education, Dr. Foote was a Liberal in medicine as well as in religion.

As a writer on physiology, hygiene and popular medicine, Dr. Foote is favorably known far and wide, among the orthodox as well as the heterodox. He first published a popular work called *Medical Common Sense*, in 1859, of which over 200,000 copies were distributed throughout the country. Then he wrote *Plain Home Talk*, and with it incorporated the former work, making one large volume, of which over half a million copies were sold. He also wrote two other very important large works, not as yet so popularly known as the above-named works: *Science in Story* (in five vols.), and *The Home Encyclopedia of Social and Sexual Science*, a book of 1,200 pages. Besides writing these large works and a great many pamphlets, he edited and published for many years a popular magazine, *The Health Monthly*.

As to Dr. Foote's social character and home life, his intimate acquaintances all testify to his excellence. Of him said Prof. Wakeman: "The man in all these years of private and family life continues loved, admired and adored as any mortal may be by all those who knew him

as one of the kindest, most just and considerate of men." Mrs. Eva A. Ingersoll, in a letter of condolence, wrote: "His was a lofty and honorable life; his heart and purse ever ready in the cause of humanity." Wrote Edward Dobson: "In these days of the seeming decadence of character and manhood he was like a beacon light in a black night." E. M. Macdonald wrote: "Sincere, brave, courteous and kind, he won the love of all but the enemies of liberty." From Dr. J. B. Wilson came this: "No man stood higher in the ranks of Humanitarianism and Freethought, and he has left a lasting impression upon the cause of progress. . . . He was a commanding figure in the march of progress, and will be greatly missed and long cherished." These are but brief extracts, and in this vein wrote many others. He was a member of a number of scientific and Liberal associations. He was married, and the father of three sons, two of whom, both physicians, survive him.

The funeral address, an excellent one, was delivered by Prof. Thaddeus B. Wakeman, and was published in full in the *New York Truth Seeker* of October 20th.

Most of the facts in the above brief life-sketch of Dr. Foote were obtained from Putnam's *Four Hundred Years of Freethought*, to which the reader is referred for many more particulars.

A VAGUE CHARGE.

It is easy to wrap one's self up in a mantle of self-righteousness, draw down the corners of the mouth, scowl, and denounce everybody else. I have received a postal card from San Diego, Cal., containing this:

"It doesn't matter a bit whether they are Salvation Army, church, or Freethought people—they are all for the Almighty Dollar; and they are all more apt to take from their fellow man than to give to him—especially the Western people. We have a good example in the San Francisco disaster: how the unfortunates were swindled out of what had been sent to them by the Eastern."

Jas. P. P—n.

Now, this is very, very sad! But it is like many other

of our "borrowed troubles" and worry-making suspicions: It is all in the air; it is a distorted view by one suffering from mental strabismus, caused by a sour stomach, torpid liver, and acrid bile in the blood. First, there is nothing morally wrong in moderate, honest effort to get the "Almighty Dollar." Second, it is not true that Free-thinkers are, as a rule, as covetous of other people's money as are church people, and I challenge you to produce evidence that they are. Third, "Western people" are in large part natives of the East, and brought their peculiar traits with them when they came here. Eastern people were liberal in their donations to the San Francisco sufferers, but they were by no means the only people who gave assistance; in fact, the "Western" people of California were far the largest donors in proportion to their means. The supplies, as a rule, were as properly placed as possible in such a state of disorder. "Unfortunates" claiming to have been "swindled out of what had been sent them by the Eastern," are such as lost nothing by the catastrophe but posed as "sufferers" and "refugees," and tried to get the "almighty dollar" rightfully belonging to their unfortunate neighbors, and when the relief committees found them out and refused to allow them to thus rob those who were needy and worthy, they raised the cry of "thief!" I defy Mr. P. to show wherein one Freethinker ever "swindled" any of those "unfortunates" out of one cent "sent them by the Eastern."

SUBCONSCIOUS WRITING.

On page 448 may be found a letter from Mother York, widow of the late Dr. J. L. York, of San Francisco. To the many friends of the Doctor and Mother York the letter will be of interest. With that letter she sent me a long letter purporting to be from Dr. York in "the spirit world," written through Mrs. York as a writing medium. There was nothing in it in the nature of a "test," or evidence that the letter was written by Dr. York. Yet I have not a doubt that the message was written uncon-

sciously by the hand of Mother York, and that she is perfectly sincere in believing that her hand was controlled by and the thoughts emanated from the Doctor's spirit. I have had very much experience in a long and thorough investigation of this phase of mediumship in my own family, and the solution is very plain to me without the need of the spiritistic hypothesis, and without charging the medium with fraud or intentional deception. In future papers of my series on "A Future Life?" I expect to give some account of my experience and a clear, scientific explanation of this and other psychic phenomena.

COMMENT ON A LITTLE CRITICISM.

In the letter, on page 445, from Mr. Fitch, the writer says the discussion of the question of a future life has lost its interest to him, and that he wants instead "practical prose" and "gems of poetry." That looks easy! If I had but one subscriber and that was my Green Mountain friend, I would now know what to print and what to leave out. But "there are others." For over three years I had in the REVIEW almost entirely ignored the question of a future life; but correspondents were continually asking me to express my "opinion" on the matter. For myself, an "opinion" unaccompanied by the reasons for its existence is light as airy nothingness. So I decided to give my reasons in a series of articles and allow my readers to infer therefrom what my opinion should be. Many letters have referred to these articles in very commendatory terms; in fact nothing that has ever appeared in the magazine has called out anything like so many approving remarks by correspondents, and this is the first and only one of disapproval. I hope my *practical poetic* friend will realize that where one has settled the great question to his own satisfaction, a million have not, and will be forbearing for one or two months more. I must "pay my respects" to Spiritualism before I close, and I hope to say some very "practical" if not poetic things in that part of the discussion, and then the benediction!

—See in Dec. REVIEW "The Scientific Ultimate," by Prof. Wakeman—copy received too late for this issue.

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L. A. Liberal Club Lectures for November, 1906.

Blanchard Hall, 233 S. Broadway, Sundays, 2:30 P. M.

Sunday, Nov. 4th.—"A Government, to be Permanent, Must Rest on Natural Law." Jas. Taylor Rogers.

11th.—"Resolved, that Revolutionary Socialism offers the Only Solution of Existing Political and Economic Evils." Debate, Frank I. Wheat and Grant R. Bennett.

18th.—"My Country, 'tis of Thee"—a patriotic address. Wm. C. Owen.

25th.—"The New Religious Awakening." Mrs. Mary E. Garbutt.

For further particulars, send to Walter Collins, 3706 So. Park ave., Los Angeles, for a copy of *Our Program*.

Another booklet has just been added to the list of those for sale at this office. It is entitled *Christianity—Its Foundation and Its Final Destiny*, by Henry Goldberg. I will send you a copy postpaid for 10 cents. Try it.

SUGGESTIVE LETTERS.

I am well pleased with *THE REVIEW* and intend to continue taking it as long as I live. A. E. WRIGHT.

Your contribution on "A Future Life?" is good work done; and especially so your suggestive article on "Motion vs. Force."—CHARLES J. LEWIS, M. D. [Sec. Chicago Society of Anthropology.]

ORGANIZATION.

Mrs. Bliven's "bugle call" in the October *H. R.* is very inviting as well as exhilarating. Her enthusiasm is really contagious. It is so pleasant to contemplate a nucleus where all are amicably agreed touching subjects they might discuss—nothing to dispute about among themselves! Such societies have been variously formed, but in time grew monotonous. Nor do organized unions always unite. I do not believe there is a church organization, society, fellowship or brotherhood, in which there are not points of difference among the members. Trifling differences of opinion or belief in religious and other societies have caused the numerous sects. In some instances several societies have returned to the original fold.

Mrs. Bliven, in her able article on organization, says truly that Spiritualists believe in a future life—a spirit life—and that Materialists are convinced that such belief is erroneous. I have talked with so-called Materialists who candidly admitted they were not wholly "convinced" that the belief in a future life is erroneous. But it will be no part of the business of Liberals who are banded together for the betterment of human institutions and conditions in this life and promote good citizenship, to try to convert their associates to other views. They will find no time in their humanitarian work to discuss their differences, but bring to the front their many points of agreement, and how best to prosecute their work.

In a word, let all Liberals as well as all other right-minded people, work together for what belongs to the best of life here and now. With those who do this, the

future will take care of itself, and each one as an individual will have nothing to worry him. We do not want to make too conspicuous unimportant differences, thus inviting antagonism, or perhaps a refusal to read or try to learn motives, and so miss the needed instruction.

San Diego, Cal., Oct. 15, '06. MRS. C. K. SMITH.

HAS THE QUESTION SETTLED.

THE HUMANITARIAN REVIEW for October has been received and read. Inclosed find \$1.00 for a year's subscription. I hope to derive much pleasure and profit from the same. I am almost 75 years old, and will not be with you long; but while I am, I shall sympathize with you in your noble work. Let me say, by the way, that the discussion of the old question, "If a man die, shall he live again?" has lost its interest to me. Give us instead more practical common sense prose on practical subjects, with a proper amount of nice gems of poetry—there are so many, both old and new. Living in a rural district where almost all are Christians (if anything), makes it rather lonely for the emancipated Freethinkers. They should be gathered in a community and enjoy each other's privileges and society.

E. A. FITCH.

Wilmington, Vt., Oct. 7, 1906,

NO DISAGREEMENT.

My quotation from the *Investigator* of Feb. 20, 1891, expresses in principle what you have given in detail in your editorial in the October issue, with the exception that you put "motion" where I put "force" [1]. Forceful matter is matter in motion [2]; no motion without force [3]; anything in motion is forceful.

Your statements 1, 2, 3 and 4, and your concluding remarks in regard to the correlated action of matter upon matter, are all implied in my statement of 1891 [4]. I said nothing that would imply that I referred to force as

a first cause [5]. I distinctly averred that my view was opposed to the religious and spiritualistic idea [6]. You can call matter substance in motion [7] and I can hold on to forceful matter, which means substance in motion, and there is really no disagreement. I am no stickler for a specific term when the meaning is the same, and the different terms imply the same.

We now have a nucleus of two for scientific, materialistic monism, based upon reason and natural revelation. First the nucleus, then the accretions, is the evolutionary order of every organization that ever appeared in the world.

JOHN MADDOCK.

Minneapolis, Oct. 8, 1906.

EXPLANATORY COMMENTS.—While there is no important "disagreement" between Mr. Maddock and myself as to the proximate principles and the ethics of Rationalism, I think that as to what I consider to be the very foundation principle of all science, there is "a great gulf between us." From my view-point, the quotation from the *Investigator* neither says nor implies what I tried to clearly express in THE REVIEW regarding the non-existence of "force" and the Persistence of Motion—that is, the uncreatability, indestructibility, impossibility of dissipation into "vacant space," of motion, and the correlation of the modes of motion. As that quotation is brief and apparently somewhat ambiguous, I will quote from Mr. Maddock's booklet, *A Catechism of Positive, Scientific Monism*, and will comment upon some of his statements in the above letter as therein severally numbered.

1. The difference is great. Motion is change of place, of bodies of matter or of the molecules of matter; force, as the word is commonly used and understood in science, is something within matter, extending beyond the limitations of a molecule or body.
2. Using the word thus as designating the mutability of motion, this is correct.
3. This carries the idea that all matter *contains* an entity

called force, which is the cause of motion; why not say plainly, No motion without a preceding motion? That the idea of force-entity as a cause of motion is implied in Mr. Maddock's theory and language, I quote from his *Catechism*, pp. 1, 2 & 3: "Q. If there is no spiritual power to create things, how can we account for all the intricate forms and conditions which we see?" "A. They are all the result of the operation of the dynamic forces of the universe." "they reign supremely; they are the only ruling power that exists; they are in and of matter." "Q. What name is suitable to express ourselves when we put the dynamic forces in the place of God?" "A. The Great Dynamis. This term properly expresses the infinitude of the power which reigns in all things." It is intelligent, "Because Its works show intelligence. . . . There is organized intelligence, as in the lower animals and man; and there is universal intelligence, as revealed in the works of the Great Dynamis."

Is it possible to read these quotations and conceive that only the motions of matter are referred to? Does not the term "Great Dynamis," capitalized even to its pronoun, "It," a name of something having intelligence, convey to your mind, reader, a conception of not only a living entity (rather than motion), but of a *personality*?

Again: "Q. What is eternal life?" "A. That which is in the atoms out of which all forms were made," "Where a preponderating force is necessary to move things," etc. This "force" is life—"eternal life"—destined to "a future life." What is this intelligent life-force destined to a conscious future existence but the soul or spirit of the spiritists in general? It is certainly not a mere "mode of motion."

4. I do not so understand it; especially when read in connection with the above quotations. 5. By "first cause" is not meant what is often called the "Great First Cause," but the supposed initiator of any local movement. The movement of a finger is not primarily initiated, caused or created at the time by "vital force" or the "will," but it is a present result of innumerable myriads of antecedent movements, a link connecting them in the endless

chain of cause and effect with countless myriads of succeeding resultant motions forever, under the great laws of the Persistence of Motion and Correlation of Motions.

6. I cannot see that your theory of the intelligent life-force IN the atoms of which the body is composed, and which you say is probably destined to a future existence, differs much from the doctrine of the resurrection of the body; for the inherent forcefulness of the atom being inseparable from it, to renew the conscious personality in a future life would certainly require the reorganization of identically the same atoms in the same inter-relations as before death—a true bodily resurrection.

But I am not disputing the correctness of your theory; only trying to show that mine is not the same. Yours may be correct and mine wrong, but it does not seem possible that both can be wholly correct. Our differences, as is common with disputants, probably arise from difference of point of view and meaning ascribed to terms used.

SINGLTON W. DAVIS.

FROM MOTHER YORK.

Though I am a stranger to you personally, my husband the late Dr. J. L. York, held your friendship in high esteem, and wishes me to send to you the enclosed communication—*dead yet speaketh*. But he is not dead; has only passed from earth, but lives and is with me every day. I being a writing medium, he don't seem to find much trouble in making his presence known. He says, "Don't fear death—it is nothing to die; 'tis like passing from one room to another."

Now, Mr. Davis, don't throw his letter into your waste basket as a lot of trash, but heed it. You knew him to be an earnest, truthful man, and he tells me Spiritualism is true, although in life he would not accept it. I told him while he was sick I wanted him to come back to me if he passed away. He replied, "Mother, if I find it possible, I surely will." He has found it possible. It is he. I feel his presence, but cannot see him.

MRS. J. L. YORK.

San Francisco, Oct. 10, 1906.

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HUMANITARIAN REVIEW

A MAGAZINE OF RATIONALISM & ETHICAL CULTURE
SINGLETON WATERS DAVIS, EDITOR.

VOL. IV. DECEMBER, 1906. No. 12.

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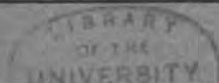
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AN ADDRESS

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Study of Mind, Ethics and Religions by Scientific Methods.

Vol. IV. LOS ANGELES, DECEMBER, 1906. No. 12.

THE SILENT SONGSTER.

BY SINGLETON WATERS DAVIS.

A BIRD, a bee, and a butterfly,
One sunny day in rosy June,
Together went slowly winging by,
And singing each her fav'rite tune.

The bird with loud, gay, twittering voice,
Poured forth a joyous roundelay
That made the hills and vales rejoice,
And drove the imps of hate away.

The bee sweetly hummed, down near the ground,
The drowsy tune of a Dreamland bell,
And worked the while, as if she found
Her happiness in doing well.

The butterfly sang! But not a note
Of sound. Instead, with her downy wings,
In rhythmic waves of charming rote,
She sang as graceful motion sings.

To one sad child, who wandered by,
Appealed in vain the bird and bee;
For she was deaf! The butterfly
To her sang sweetest of the three!

Los Angeles, Cal., Nov. 4, 1905.

Written for "The Humanitarian Review."

THE SCIENTIFIC ULTIMATE.

BY THADDEUS BURR WAKEMAN.

"Truth can never be confirmed enough though doubts did ever sleep."

THIS maxim from Shakespeare belongs to all truth-lovers. As such, let us welcome the efforts of Dr. Cooper, Mr. Maddock and all others, in trying to read to the bottom of things—of all existence—the Scientific Ultimate.

Like Mr. Maddock, I, too, "have a past" on this subject. On the Sunday after Thanksgiving in 1868, in a "Creed for American Positivists" formulated by me and published in the *New York World*, D. G. Croly being the editor, was a statement which seems to cover that of Mr. Maddock and of many others largely, including that of the REVIEW editor. It may thus become the means of a more general agreement. Mr. Croly so thought, and shortly after re-stated it in the *Modern Thinker*.

The point is, that all existence is now discovered to be a *process* of endless, correlating *changes*, of which each change or correlation is the bottom, cause and ultimate of every succeeding one. And so it has been, and is, and will be "world without end." The ultimate of the infinite world is simply that automatic world itself.

Our true concept of the true world-universe is, then, countless endless lines of correlate changes, which lines are the diameters of an endless series of circles and globes of correlation; and of which each *ego*, or consciousness, is its own center, and its constant creation.

This view seems to cover all other concepts, as far as

they have truth in them. I have stated it many times. Once in Dr. Chadwick's church, at a meeting of the Ethical Association of Brooklyn, N. Y., where I assured the auditors that there was consequently "no possible room" for any gods or God in the real universe, though it was infinite. The papers the next day had a report of the meeting with the scare-heading, "No Room for God!" The expression had a long run and has not died out yet. Unfortunately, the pastor of the church took offence at it. The meetings in his church ceased, and ever after he seemed to avoid me as an "evil one." But neither he nor anyone else has ever shown where the statement is wrong—which I am still waiting to have done.

This view gradually grew up in my mind, largely from Dr. E. L. Youmans' book containing the works of Grove and others on "The Correlation and Equivalence of the Forces," published by the Appletons in 1865. That book was an epoch maker, and a new edition, up to date, ought to be out, and in every library.

The simple fact-word, "change," is used by me instead of "force," "energy," "matter," "motion," "rest," "principle," "law," "phenomena," etc., for such words are dangerously abstract, implicative, anthropomorphic, entical, and so metaphysical and supernatural. The real bottom fact is always a "change," and the real bottom law of all existence is, that all changes are correlative, causative, equivalent and sequent or concomitant. If there is a more simple or real word to tell the ultimate fact, let us have that. Change is defined in Stormouth's Dictionary as, "an alteration or variation of anything; a passing from one state or form to another," and so say the others. Existence is this correlative variation. Our life is our sensing, feeling, realizing, enjoying and using it. Of course each change has its outside or *objective*, and its inside or *subjective-human* counterpart. By the latter we live upon, by observing, and, as far as we can, subordinating, the objective correlative world which con-

stantly gives us our life. Here there should be a long chapter, which the reader may supply, on the text :

"Nature is made better by no mean
But Nature makes that mean."—*Shakespeare*.

This scientific, correlative, automatic view of "the ultimate" as the ever present activity throughout the infinite and yet monistic world-universe itself, was original with me, as I have stated. But, as Emerson said, "Everything is in books," and my surprise was great to find that "the peculiar and astonishing phenomenon called Goethe," had been saying all of my originality nearly a century before, and had made it a "back number"; for instance, in his scientific, monistic poem, *Eins und Alles*—"One and All"—we read :

Und umzuschaffen das Geschaffene,
Damit sich's nicht zum Starren waffne,
Wirkt ewiges, lebendiges Thun.

Und was nicht war, nun will es werden,
Zu reinen Sonnen, farbigen Erden;
In keinen Falle darf es ruhn.

Es soll sich regen, schaffend handeln,
Erst sich gestalten, dann verwandeln;
Nur scheinbar steht's momente still.

Das Ewige regt sich fort in allen:
Denn Alles muss in Nichts zerfallen,
Wenn es im Seyn beharren will!

LITERAL, LINEAR TRANSLATION.

And the formed to re-form again,
That it harden not into the fixed,
Works the eternal, ever-living Action.
And what has never been, now it becomes,
Whether clear-shining suns, or many-hued earths,
And in no case ever does it rest.

Its call is to ever move, ever-creating act,
First to evolve its forms, and then to change;
Only seemingly stands it a moment still.
The Eternal moves ever on in All;
For All must to Nothing fall
If it, in Being, remained an instant still!

So the old sage kept saying in many a place and way. E. g.: "The present moment is eternity." The real word "God" and "world" is the *one eternal act* ever becoming *fact*. The real scientific ultimate is the self-creating "Here and Now." Space is our betweenity of these becomings or correlations. Time is our sense of their succession and continuity. Our world is our sense of their concomitance, or solidarity—ever begotten out of their continuity. Our true "God" is the old name with the *d* stricken off, leaving *it* the real infinite and eternal *Go*—the only infinite and eternal reality, act and fact—every instant re-creating the universe, and the beat of every heart and the thought of every brain. Such is the Scientific Ultimate, past, present and future.

The last time I had occasion to note this awful conclusion was in my Seventieth Birthday Lecture, *Science Is Religion* (see page 11), published in *THE REVIEW* and then in pamphlet form, as advertised in this magazine, and which I pray those who care for the truth, or for my thoughts, to read. [See ad on 3d page of cover.—ED.]

The last time I saw this conclusion noted by another, I rejoice to say, Mr. Editor, was by you, on page 394 of the October number of *THE REVIEW*, where you say :

"3. The Modes of Motion are correlated, and what appears to be the initiation of motion is in reality but a transmutation from another mode of motion; and what appears to be a cessation of motion is but its transmutation into another mode of motion."

"4. Causes are themselves effects; and the cause of one motion is not an uncaused cause called 'force,' but a preceding correlated motion."

Well said! But I would criticise "motion" somewhat as you do "force." In your preceding articles, you say :

"1. Motion is an inherent property of all matter."

"2. Motion can neither be initiated ("created") nor destroyed; cannot be dissipated into vacant space, or in any manner divorced from matter: the sum of the motions of universal matter is invariable."

All of this is very close to the truth; but would it not be clearer to say, that changes, including *matter*, are modes of activity, and that matter is the static form of them which (as Goethe says) "seemingly stands a moment still," but yet is undergoing atomic or other changes into 'other elements and forms? We are now learning that matter, supposed to be indestructible, is transmutable, and that the only ultimate reality is the *change* or *Go!* Only thus dare you say that "the sum of the motions of universal matter is invariable." The distinction between motion and matter is vanishing into change as a fact common to both, and which may help to a new sensation helping us to understand *their* union.

Man has acquired a knowledge of new colors and many new agents *immaterial*, within his known history. Ernst Haeckel gives us a century to realize the deeper relation of these inseparables—matter, motion, mind.

Of course I do not refer to the nonsense of Spiritualistic spookism, or the notion that their "substance" can be any union chemically, like that of the gases to form water, which I have only used to try to get others to understand what it is not.

I would like to refer in greater detail to the letters of those who are helping us in this discussion, but time and space forbid. Let them and others go on and help us out if they can, and I may take a hand in it again later on.

Only by way of caution: Let us be careful about magnifying our differences with Haeckel and others who have the scientific method and love of truth as their inspiration. This is the highest subject upon which the human intellect can be employed; and it will need new conceptions, sensations, and perhaps even *senses*, before it comes to clearness in and about "the one and the all."

Coscob, Conn., Oct. 10, 1906.

Written for "The Humanitarian Review."

JEWISH RELIGION BASED ON ASTRONOMY.

BY MRS. ELEANOR FREEMOTT.

SOME time ago the readers of THE REVIEW were instructed by a number of articles on the astronomical origin of Christianity,* and it may be of interest to know that Josephus, the Jewish historian, who was contemporaneous with the early Christians, boldly proclaims the astronomical foundation of the Jewish religion in the construction of the tabernacle, its furnishings and its ceremonies.

If Josephus has stated the truth, it follows as a natural consequence that such must have been the origin of Christianity also, for no stream can rise higher than its source.

I have prepared a few extracts from Josephus in support of the assertion at the head of this article.

Ant.: Book 3, chap. 6, sec. 3: "As to the tabernacle itself, Moses placed it in the middle of that court with its front to the east, that when the sun arose it might send its first rays upon it. Its length when it was set up was 30 cubits and its breadth 12 cubits."

Sec. 4. "However, this proportion of the measures of the tabernacle proved to be an imitation of the system of the world; for that third part thereof which was within the four pillars, to which the priests were not admitted, is, as it were, heaven, peculiar to God; but the space of the 20 cubits is, as it were, sea and land on which men live."

And again, in Sec. 7, in describing the furniture of the

* See "Myths of the Bible," in THE HUMANITARIAN REVIEW for June, July and August, 1906.

tabernacle, he says: "Over against this table was set a candlestick of cast gold. It was made with its knops and lilies and pomegranates and bowls, by which means the shaft elevated itself on high from a single base and spread itself into as many branches as there are planets, including the sun among them. It terminated in seven heads in one row, all standing parallel to one another; and these branches carried seven lamps in imitation of the number of the planets; these lamps looked to the east and to the south, the candlestick being situate obliquely." By this he probably meant from northeast to southwest, like the ecliptic or apparent orbit of the sun.

In the chapters describing the garments of the priests, Ant., Book 3, chap. 7, sec. 2, he says: "Moses indeed calls this belt 'Abanath,' but we have learned from the Babylonians to call it 'Emia,' for so it is called by them."

This proves that the Jews copied a part, at least, of their ceremonies from the Babylonians. Again, he says in Book 3, chap. 7, sec. 1: "We are unjustly reproached by others, for if anyone do without prejudice and with judgment look upon these things, he will find they were every one made in way of imitation of the universe."

"When Moses divided the tabernacle into three parts and allowed two of them to the priests as a place common to all he denoted the land and the sea, but set apart the third division for God, because heaven is inaccessible to men. When he ordered twelve loaves to be set on the table, he denoted the year as divided into twelve months. The vials, too, which were composed of four things, declared the four elements—earth, sea (water), air and fire. Each of the sardonyxes declares to us the sun and moon—those I mean that were in the nature of buttons on the high priest's shoulders; and for the twelve stones on the breastplate, containing the names of the sons of Jacob, whether we understand by them the months of the year or the like number of the signs of that circle which the Greeks call the zodiac, we shall not be mistaken in

their meaning. And for the miter, it means the heavens, for how otherwise could the name of God be inscribed upon it?"

Book 3, chap. 10, sec. 5: "In the month Xanthicus, which is by us called Nisan and is the beginning of our year, on the 14th day of the lunar month, when the sun is in *Aries*, the law ordained that we should slay that sacrifice which is called the passover."

In describing the journeys of the Hebrews in the wilderness, Book 3, chap. 13, sec. 1, Josephus says: "A little while afterward, he (Moses) rose up and went from Mt. Sinai, and having passed through several mansions, of which we shall speak anon,* he came to a place called HazerOTH." Now, it puzzled me for a long time as to what Josephus could have meant by the word *mansions*. Surely there could not have been any "mansions" out there in the wilderness! And I continued to study over it until I came across a book called "The Sixth and Seventh Books of Moses; or the Magic of the Israelites," an old work on astrology translated from the ancient Hebrew. From that I learned that each sign of the zodiac was called a *house*.

In the "Seventh Book" we read the following: "He who desires the influence of the sun, must not only direct his eyes toward it when in the *house of Capricornus*, but he must elevate his soul power to the soul power of the sun, which is *God himself*."

Ah, ha! so the cat is out of the bag at last! The God, then, of the ancient Hebrews, was the sun; and the God of the Christians also must, therefore, be the sun, and not the Son, for they worship the same god. The sun at

* I have failed to find any further mention of the subject. If Josephus ever made any further mention of what he intended by that expression, it was probably expunged by some of the early Christian translators [or copyists]. There are a number of similar cases in his works.

that time entered Capricorn at the winter solstice, Dec. 25th, the birthday of the sun-god Jesus.

After thoroughly investigating this subject, I have come to the conclusion that Josephus, in writing the history of the Jews, mixed with it an old Chaldean myth of the sun in its apparent annual revolution through the heavens, and Moses was the sun. As he (or it) passed through each sign of the zodiac he was said to have passed through "mansions" or "houses." Christians are as ignorant as new-born babes of the god they worship.

Los Angeles, Cal., Oct., 1906.

UNIVERSAL KINSHIP.

Few human beings realize how close we are akin to the animals we arrogate to ourselves the right "to have dominion over"—to enslave, imprison, torture, kill and eat, and even terrify, maim and murder for "sport!" Let us see wherein we are near akin. Prof. Haeckel, the great biologist, makes the following comparisons:

"The body of man and that of the anthropoids are not only peculiarly similar, but they are practically one and the same in every important respect. The same 200 bones in the same order and structure make up our inner skeleton; the same 300 muscles effect our movements; the same hair clothes our skins; the same four-chambered heart is the central pulsometer in our circulation; the same 32 teeth are set in the same order in our jaws; the same salivary, hepatic and gastric glands compass our digestion; the same reproductive organs ensure the maintenance of our race."

J. Howard Moore, in his book, *The Universal Kinship*, says: "The anthropoid races have the same emotions and the same ways of expressing those emotions as human beings have. They laugh in joy, whine in distress, shed tears, pout and apologize, and get angry when they are laughed at. They have strong sympathy with their sick and wounded, and manifest toward their friends a devotion scarcely equalled among the lowest races of man."

For The Humanitarian Review.

A FUTURE LIFE?

RESURRECTION, RE-INCARNATION AND SPIRITISM, AND ANNIHILATION.

BY SINGLETON W. DAVIS.

EIGHTH PAPER.—DOES SPIRITUALISM DEM- ONSTRATE A FUTURE LIFE?

§ 60.—ESSENTIAL QUALIFICATIONS OF A CRITIC.

QUESTIONS of scientific and moral importance should never be flippantly discussed, extinguished by ridicule, "settled" by dogmatism, rejected on dicta of incompetent or unqualified opponents, or even criticised by those who have not given them unprejudiced, earnest, conscientious and thorough examination from every possible standpoint. Spiritualism has been both accepted and rejected by thousands of people who were without anything like adequate natural and acquired qualifications for such an investigation. And such people are very often exceedingly zealous and active in, on the one hand, advocating Spiritualism, and on the other, opposing it. The folly and evil of this, in either case, is very evident in view of the fact that some able and learned scientists who have extensively investigated the phenomena have arrived at conclusions both for and against the Spiritualistic theory.

Before I proceed to discuss the Spiritualistic theory, I will briefly state the grounds upon which I myself claim some degree of essential qualification for doing so.

Leaving others entirely to their own inferences as to

my natural ability for such work, I will speak only of my opportunities, experiences and investigations. But the reader is urgently requested to keep clearly in mind that the object of this treatment of the question of a Future Life is not to directly prove or to disprove the truth of the doctrine, but to *critically examine* the grounds upon which it is based; hence the interrogation mark, ?, in my heading, "A Future Life?"—indicating an "open question"—a question science may sometime or never adequately and satisfactorily answer.

§ 61.—SOME "CREDENTIALS" OF THE WRITER.

This is quite personal, but I hope to be candid. Being from childhood a most inquisitive student of nature, and especially of the mind, I early and eagerly grasped everything which seemed to offer me assistance in solving my questions, especially in relation to mind, and I remember of being interested in phrenology when I was not more than six years old—introduced to me by my uncle using my head as a "phrenological bust" in illustrating his fire-side lectures on the subject! This emphasized my taste for the study of mind, and in after years I read extensively the publications of Fowler & Wells, of New York.

I first had my attention drawn to the phenomena of Spiritualism in 1853, when I was but ten years of age; but, of course, made no serious attempt at investigation until several years later. In '60-1 I read one or two books on mesmerism, which interested me much. Soon after, while at home from the war convalescing from some of the dire results of war's strenuosity, in 1863, I obtained *Abercrombie's Intellectual Philosophy*, and studied it as assiduously as a love-sick maiden would devour the "latest" novel. There I found the first discussion of "psychic phenomena" by a man of ability and education that I ever read, and the impression it made upon me was deep

and lasting—even yet I discern it, though half a century has passed since I read the work.

§ 62.—SOME “PSYCHIC” EXPERIENCES.

Before I had ever heard of “psychic phenomena” some strange experiences came to me, and I will briefly relate three or four of them here because they formed a very important clue to my discovery, several years later, of a rational explanation of certain features of Spiritualistic phenomena. But at the time, I had given Spiritualism no serious attention, and did not attribute what happened to me to the intervention of “spirits.”

I have since read and studied much upon hallucination, but these experiences differ from true hallucination in that they corresponded to, and seem to have been correlated with, reality—fact—, while hallucination is a subjective perception not correlated with a corresponding objective reality. Note this distinction as I relate the following incidents, which, however, cannot be justly explained as “mere co-incidences,” because of their regularity and exceptionless concurrence.

1. When I was about twelve years of age, one summer day I was playing in front of our house very quietly and alone. Suddenly I heard whispered, apparently within my left ear, the name “Andy Buckalew.” I then had an uncle of that name living, as I supposed, about 150 miles away. The whisper did not seem to come from someone at my side—it was so entirely within the ear, and yet it was quite loud and slowly pronounced as one whispers to another some distance away. I was startled, and looked in every direction for the speaker, but at first saw no one. But looking farther away, I saw two men approaching the house; one of them proved to be my uncle Andrew, who had come unexpectedly.

2. Not long after this occurrence, another very simi-

lar one happened. I was again sitting on the ground quietly playing and alone. In my ear, exactly as before, came a loud, slowly-pronounced whisper of the name of a friend who then lived eight miles away, but had just moved to that place from the neighborhood, 150 miles distant, where I had formerly known both him and Uncle Andrew. He was Richard Moore, and the name I heard was "Rich Moore," a name by which his neighbors always designated him. Startled again by a whisper when no one was near me, I looked up and saw my old friend at the gate, some twenty feet from me, and he also had come unexpected by any of our family.

3. Several years later, when I was about twenty years of age, one morning while at breakfast someone knocked at the door, and at the same instant came to me a whisper so low that I can scarcely decide whether it was such or an exceedingly vivid intruding impression—one not correlated with my train of thought at the time. The name was "Uriah Reed," and when the door was opened a former schoolmate and playfellow of that name came in. He lived about twenty-four miles away, I had not seen or heard from him for some time and his visit was entirely unexpected.

4. Soon after this, I moved to a place about fifty miles farther away from my friend's home, and about a year afterward he came again and called upon me entirely unexpected, and his presence at my door was announced almost exactly as before.

There are three peculiar features of these phenomena: In each case the name *only* was heard or "impressed" what was a loud whisper, apparently, when I was a child seemingly degenerated to an "impression" when I had grown up to manhood, and gradually almost, but *not entirely*, ceased to occur as I grew older; and these whispered or intruded impressions making such announcements

never occurred without being succeeded immediately by the objective reality, as in the above incidents.

In speaking of these "whispers," I wish to be understood that though I *seemed* to hear just as I hear real objective whispered words, and could not at the time conceive of their being anything else, I know now, after a great deal of study and investigation of psychological facts and laws, the whispers were *subjective* perceptions by the mind; that is, perception by the hearing-center of the brain without any sound-medium coming through the special organs of hearing—probably somewhat as a wireless telegraph instrument "catches up" a message without the intervention of a wire; but I do not consider this analogy more than crudely approximate. The incidents here given do not cover all of my personal experience of "psychic phenomena," but are such as are deemed the more relevant to the subject under discussion.

§ 63.—STUDIES OF "SPIRITUAL PHENOMENA."

My first direct experience with "spirit manifestations" was about the year 1856 or '57. My brother and two sisters (younger than I) and myself, having heard "table tipping" described, from childish curiosity, tried it ourselves, and succeeded from the first. By first one and then another withdrawing from the table, we discovered that my younger sister, aged about eight or nine, was the most "powerful medium" of the four. The cause of the phenomena and this difference of mediumistic power were then to me inexplicable, but now the explanation appears very plain and simple to me, on the principle of subconscious mentation and muscular action of the "medium," and the difference in contiguity of conscious and subconscious, or objective and subjective, mentation between one person and another. Later, I shall discuss this basis of explanation more fully.

In this discussion of Spiritualistic phenomena, I propose to almost entirely ignore the doings of professional mediums as irrelevant, for or against the doctrine, as the platform and cabinet performance is always either mere legerdemain or of uncertain character, and shall give attention almost exclusively to such phenomena as occur when a few friends, or the members of a single family, hold private seances for the purpose of sincere experimentation with the object only of learning the truth. I will, then, merely mention that I have seen more or less of the rope-tying feats and alleged "materialization," etc., of the professionals, as early as 1864 and since.

In 1868 my wife and I were one day standing by a table around which a party of neighbors were seated and trying to get a planchette to write. They were not succeeding, and someone suggested that Mrs. Davis try. She did not take a seat in the circle, but, standing behind one of the sitters where she could only reach the instrument conveniently with her left hand, she placed that hand upon it, and in a few moments irregular movements began. After some minutes' trial, the movements becoming less convulsive, writing was produced, but only brief answers to questions and of no importance. That was the beginning of a quite thorough investigation on my part during the succeeding three years, for the most part at home with only Mrs. Davis, our infant son and myself in the house. Occasionally others, Spiritualists or inquirers, were present; sometimes the seances were at the homes of neighbors; but there was never anything done in the nature of a public exhibition, and no money was ever accepted.

We had been married nearly four years previously, and I knew my wife would not intentionally deceive me in such a serious matter. She was about twenty-four years of age, in good health, and of a cheerful disposition. In

A FUTURE LIFE?—EIGHTH PAPER. 469

our experiments after the first, no planchette was used. We sat down by our table, laying our hands thereon, and quietly awaited results.

When we went home from the above-mentioned seance, we resolved to experiment on our own account. At the first trial, the "medium's" left hand soon began to move automatically (reflexively, I think,) and convulsively, but soon became more orderly. I then placed a pencil in her left hand and suggested that the planchette was not necessary. After some spasmodic attempts, the hand began to write, but only commonplace remarks. Then I asked, "Who is doing this writing?" "Ida May," was the answer; and from that on, the medium's personality when "under control" was that of Ida May, generally, with many interventions of other personalities, temporarily. The Ida May personality was not a mere claim of that name, but my wife of twenty-four seemed transformed to a miss of twelve or fourteehn. Though the left hand for some time did the writing, the "influence" gradually extended to the entire body, when the facial expression would be decidedly changed—the cheeks more rosy, eyes more open, sparkling and "mischievous" (as we say of vivacious children); the laugh decidedly more childish; the motions were quicker, the voice more child-like, the disposition more whimsical and frivolous. So that the appearance and action was so decidedly different that it seemed impossible for me to realize that "Ida May" was not a personal individual temporarily supplanting the personality of my wife, and it seemed perfectly natural and appropriate that I modify my own manner and language accordingly.

After quite a number of seances in which the writing was done by the left hand, I suggested that it would be better to use the right hand; then, after some spasmodic

and awkward attempts, the change was made; the right thereafter was always used by Ida, but also *by all other* personalities who "controlled," though the suggestion that the right hand could be used as well was given only to Ida May. Observing that the facial expression was greatly changed when the medium was "influenced" to write, I later suggested to Ida May that she could speak as well as write. Immediately there were visible spasmodic movements of the throat and mouth, then stammering and words spoken with apparent difficulty. But after a little practice, the personality calling herself Ida May conversed as fluently (and even more vivaciously) as did my wife's normal personality; and she gesticulated, smiled, laughed, and varied the facial expression in ways not characteristic of Mrs. D. in her normal condition, but distinctly so of the Ida May personality. And these personal characteristics of Ida were always as consistent and exceptionless as those of any normal personality, so that I soon became so "well acquainted" with her that I recognized her as soon as she began to speak, without any necessity of her announcing her name; and this personality was so distinctive and persistent that I was compelled to recognize her as *a person*—a bright, sociable, pleasant little-girl visitor. And for several months she manifested this personality and posed as a "spirit" witness while I asked her hundreds of questions—examined and cross-examined her critically, but always assuming that the Ida May personality was that of a little girl who died some time previously, although this was really an open question with me and the principal one I was trying to solve. This assumption seemed necessary in order to maintain the continuance of the "control."

Many other personalities, each consistent with itself and distinct from the normal Mrs. D. and the other "controls," appeared from time to time after the first few

weeks of experimentation ; but I give particulars of Ida May because that was the first, most persistent, decidedly typical and distinctly individualized ; nevertheless after others began to intrude this personality appeared less and less frequently until it ceased altogether—a very significant fact.

§ 64.—RESULTS OF THE INVESTIGATION.

First, I will say that I had always been a believer in the doctrine of immortality in the same sense that most people are ; that is, I had a kind of vague, misty belief, with a great desire to find some evidence beyond the *dicta* of theologians and mystics. Inheriting this belief, like many others, I of course was strongly predisposed to accept the aspects of the phenomena that apparently confirmed, and to reject or consider of doubtful validity those aspects which seemed to weigh against my belief—a disposition natural to everyone, and this fact should be duly considered as influencing my efforts to arrive at logical conclusions, though I tried to keep prejudice in restraint and judgment unbiassed as much as possible.

As to the results of my experiments and observations in investigating the phenomena above described, I will note a few apparently incidental though very suggestive effects. 1. No information that could be otherwise substantiated was ever received from the "spirit" except such as was at the time *or previously* known to the medium, myself or someone else present. 2. When a question was asked that would require an answer that would contradict some previous statement made by the same "control"; or one was asked that the "spirit" should evidently be able to answer but the impersonating personality could not answer, the "influence" ceased and the medium returned to her normal condition. For instance, one personality professed to be the spirit of my uncle J—, who

lost his life in the civil war. Q. Where were you when you died? Ans. "In front of Richmond." Q. At what particular place, or in what hospital? A few spasmodic movements and the "spirit" was gone. That answer was just what and all that I knew about where my uncle died. At another time I asked this same "spirit" if he knew where his brother T— was then living. Ans. "In Iowa." Q. At what place—what is his postoffice address? No answer, but confused motions of the pencil and then exit "spirit." I had heard that Uncle T— had moved to Iowa, but knew nothing as to what part of the State. These incidents are typical of many others.

3. It was not necessary that the medium (who was always normally conscious during the manifestation) or myself, or others present, be thinking of a matter, or even to remember it, in order that a correct communication be received; it was sufficient that someone present knew the facts or *had known them* at some time, even if unable then to recollect them. This peculiar feature of the phenomena I expect to explain later in this discussion. 4. The answers to questions regarding the "spirit world" were such as closely co-incided either with our beliefs or the theories of it by others which we had read or heard; no really new information, or any that was not apparently a reflection of this life's conditions, was received about conditions "over there." 5. Notwithstanding the foregoing suspicious concomitants of the manifestations, many who received messages were convinced that they had communicated with the spirits of their dead friends, or at least that the communications were true to facts to them known but to the medium unknown; and they invariably based their faith in the genuineness of the messages upon the fact that *they knew* them to be true to the reality—which I expect later to show is *one* of the reasons for *not* accepting such communications as tests, and is the basis of a part of the true explanation of the char-

acter of all such communications. 6. The aggregate result of all our experience and observation was that both Mrs. Davis and myself gave up the experiments as void of results as to evidence of the existence of "spirits" or of a future life, but for some time afterward considered the phenomena inexplicable. Later, I became able to account for them all upon psychological principles—to my own satisfaction, at least.

One little experience of my own I will add, as it has an important relation to the experimentation above briefly described. It might be objected that such automatic or reflex writing and speaking never occurs, and that Mrs. D. was only pretending to be "influenced." But in addition to the evidence afforded by the changes in facial expression and action and my wife's testimony (to me not to be called in question), I had the evidence of personal experience. Some eighteen months after these investigations were begun, our little boy died, and being a precocious child and of exceedingly lovable disposition, his death was a loss that seemed to almost wreck my mind or even cause my own death. I thought of him almost incessantly, and often said, "If Charlie still lives, why can he not give some unmistakable token of it?" One night while I was preparing for bed this thought passed through my mind with an overwhelming emotion. Just as I extinguished the light and was in the act of getting into the bed, I felt a spasmodic twitching of the muscles of my throat and mouth, and then several involuntary attempts to speak. Of course I thought it was possibly the spirit of my little boy, and expected his name to be announced. At last just one word was spoken, and that was not Charlie, but "Papa," as he always called me! I was astonished and almost convinced that my dear little boy had actually spoken a greeting word to me through my own mouth.

That was the first and only time I was ever so affected. Almost any Spiritualist would say that it was a convinc-

ing "test." There are two important aspects of this experience : 1, It demonstrated to me that involuntary or automatic speech is a fact ; 2, the fact that the word spoken was not the one which I consciously thought of and expected, shows that it was an expression of subjective or subconscious mentation.

[*To be continued in THE REVIEW for January.*]

Written for " The Humanitarian Review."

WHAT THEN ?

BY MRS. C. K. SMITH.

IF people all were good and true,
What would reformers have to do ?
No need of preachers young or old,
Nor of the crafty tradesman bold.
If all were temperate and sound,—
Never a drunkard to be found,
What would the politicians do
When sottish voters they would woo ?
Would not the world most stagnant seem
Without the mercenary's scheme ?
Nothing to lose, nothing to gain,
Nothing of which one could complain !
The growler's occupation gone ;
Nothing to string complaints upon.
None poor, none rich, all well and glad,
None high, none low, none dull or sad !
None filled with envy or reproof,
Each walking on his own behoof.
Nothing for lawyers then to do—
All in their dealings just and true !
Then what a sameness we should see,
Of one mind all, none disagree !
Like turtle doves each loves his mate ;
Can one conceive of such a state ?

San Diego, Cal., Nov. 5, 1906.

THE HUMANITARIAN REVIEW.

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Vol. IV. LOS ANGELES, DECEMBER, 1906. No. 12.

REMARKS BEFORE THE CURTAIN.

THIS is Whole No. 48 of THE HUMANITARIAN REVIEW and completes Volume IV. and the fourth year of its existence.

If "48" follows your name on the wrapper of this copy of THE REVIEW it means that the time paid for has expired, and that you are respectfully requested to renew immediately. If not convenient to send the pay now, simply send a letter or postal card ordering continuance and promise to send the pay as soon as convenient. If for any reason you do not wish to continue, please notify me promptly to that effect. When I am ready to mail the January number I want to *know* that each name on the subscription list is that of a *bona fide* subscriber.

Wanted—Back Numbers.—One friend of THE REVIEW sent for \$10. worth of extra copies of the October number, and there was a larger general demand than usual for both that and the September number, so that the supply is exhausted and the demand still continues. Any one having copies of these numbers, in good condition, who

will send them to this office may have for each copy any 10c. booklet in my list, or credit on subscription for *two* months. Write your name on upper left-hand corner of the wrapper, put on a 1c. stamp, and notify me by postal card what you wish in exchange.

The next (Jan.) number of *THE REVIEW* will probably be about two weeks later than usual, owing to changing to another office—more room is needed. By that time the holiday surfeit will have subsided and readers will be in readiness for their customary substantial literary diet.

There has been a desire expressed by some of the readers of *THE REVIEW* for *A Future Life?* in book form, and I have concluded to so publish a small edition of it when completed in the magazine. Those who want the book should send in their orders now, though no money need be sent until the book is ready. It will be cloth-bound and contain a frontispiece portrait of the author.

After Jan. 1, 1907, *THE REVIEW* office is to have a job printing department, and the patronage of all friends of the magazine, in Los Angeles and elsewhere, is respectfully solicited. Good work at moderate prices will be offered, and your patronage will help to sustain the magazine without any sacrifice on your part. Mail orders will be accepted and the finished work delivered by mail or express. Send for estimates.

"Does Spiritualism Demonstrate a Future Life?" the eighth paper of the series of articles on *A Future Life?*, was not completed in this number, and next month the Spiritualistic theories will be further discussed and the phenomena explained on psychological principles as manifestations of the sub-conscious action (subjective mentation) of the mind of the "medium," the character of which is determined by suggestion and auto-suggestion.

EDITORIAL DEPARTMENT.

MONISM, MOTION AND "CHANGE."

"I hear the noise of grinding, but I see no meal."

—*Hindu Saying.*

Attention is called to the article in this magazine (pp. 454-8) on "The Scientific Ultimate," by Prof. T. B. Wakeman, which was written, as I understand it, in response to an invitation by the editor of *THE REVIEW*, in which it was requested that Prof. Wakeman give a clear statement of what he means by "non-materialistic monism" and wherein it differs from dualism, under Haeckel's definition of "substance," namely :

"We consider matter and power (or 'matter and energy,'—body and spirit) the inseparable attributes of substance."—*Universal Monistic Alliance*, The. 20.

But however able and interesting may be the article, it seems to me to digress widely from the subject contemplated—unless I am mistaken as to the writer's aims.

I think people universally understand by a "materialistic doctrine" one which denies the existence of spirit and affirms that in matter is the potency of all the activities or phenomena of the universe ; and by a "non-materialistic doctrine" one which is essentially spiritistic—denies the sufficiency of the potency of matter, and affirms the existence of spirit as an auxiliary which effects the orderly, purposeful activity of nature, including man.

In the above-quoted definition, Haeckel does not simply imply the existence of spirit, but expresses it in the phrase "body and spirit," which he names as the "attributes of substance"—that which *stands under* the phenomena of nature. This, to me, appears to be *precisely* the doctrine of spiritistic dualism, namely, that body (i.e.

matter) and spirit "stand under" the phenomena of nature. Matter AND spirit certainly implies dualism.

Mr. Wakeman has protested against Haeckel's monism being called materialistic, but surely there is no alternative except to deny that the doctrine of "substance" being composed of "matter *and* spirit," or even having the "attributes" of "matter *and* energy—body *and* spirit," is "scientific monism," but hypothetical dualism.

The Professor gives some attention to my late statements relative to motion the cause of motion and the law of the Persistence of Motion—its Uncreatability, Indestructibility, and the Correlation and Transmutability of its Modes. He quotes my formal statements and then exclaims, "Well said!" and adds, "All of this is very close to the truth." But he criticises my use of the word *motion* and suggests "change" as a better term. I am pleased, of course, to have the seal of Prof. Wakeman's approval set upon my propositions, but I think my use of the term *motion* rather than the word "change," is entirely justifiable 1. The term has a definite standing in the nomenclature of the physical sciences, and I use it to express exactly the same meaning that Newton, Faraday, Huxley and other great scientists used and still use it to express. 2. The term "change" does not definitely express what physicists (and I) mean by "motion;" it is too generic, while "motion," as a term in physics, is specific—meaning strictly, *change of place*—one specific kind of "change." To illustrate the difference: As the train 'moves' slowly up to the depot, the conductor calls out, "'Change' cars for Troy." Reverse this and see the difference: "As the train 'changes' slowly up to the depot, the conductor calls out, "'Move' cars for Troy"!

I deny that "matter is transmutable;" and it *is* indestructible. It is the *forms* of matter and the *modes* of

motion which are transmutable—and there can be no motion or "Go" unless there be a material entity to move or go. To affirm that matter is destructible and "the only reality is the change, or Go," is only a verbal variation of the Christian Science dictum, "There is no matter—all is spirit." These comments are purely intellectual and impersonal, and I have not an iota of resentment against Professors Haeckel and Wakeman or anyone else because they do not see through my spectacles.

SUSPENDED FOR HERESY.

An Associated Press dispatch dated Buffalo, Nov. 19, publishes the decision and order of the ecclesiastical court in the Dr. Crapsey heresy case, which has attracted much attention since the publication of a book entitled "Religion and Politics," by Algernon S. Crapsey, D. D. Since then he has preached a number of sermons in which he taught certain doctrines which were contrary, as it was charged, to the faith of his church, the Protestant Episcopal. His greatest offense, it appears, was the denial of the virgin birth of Jesus.

The case had been tried several months ago in a lower court and Dr. Crapsey found "guilty" and sentenced to suspension for heretical teachings. The case came later before the ecclesiastical court of review, which has just rendered a decision unanimously affirming the decision of the lower court. He is to be "left out in the cold" until he retracts and promises never again to tell the truth when it is "contrary to the teachings of the Protestant Episcopal church"! It takes an ecclesiastical court to find a man "guilty" of telling the truth!

Is it any wonder that the churches are full of hypocrites when for hundreds of years they have been carefully hunting down and expelling every member, preacher

or layman, who ventures to express his honest opinion, if that opinion happens to be "contrary to doctrines" the churches have inherited from the ancient pagan sun-worshippers of Babylonia, Egypt, etc.

On the other hand, what can be said in justification of people like Dr. Crapsey who have intellectually outgrown the creed of their church but persist in their attempts to retain not only their church membership but their official positions as teachers in the pulpit and the theological school? It would seem that a moderate sense of propriety and self-respect, not to mention plain honesty, would impel such people to voluntarily withdraw rather than wait to be forcibly thrown out. If the church is a body of people associated for the purpose of propagating and maintaining certain doctrines the association as a whole honestly believe to be truth and of great importance to humanity, it certainly would be suicidal inconsistency for it to retain and maintain teachers who persist in promulgating doctrines the very reverse of those which they are employed to teach. The church is consistent, however mistaken as to the truth, while such "heretics" are inconsistent if not dishonest however true their doctrines.

SHOULD HUMANITARIANS "SWEAR?"

Rationalists would probably not agree in their answers to the above question. The word *swear* has two distinct meanings: to solemnly affirm, calling upon God to witness, or to help make good the affirmation; and secondly, to speak the various names of deity with irreverence or in cursing, often called profanity. There might be something pertinent said of both of these kinds of swearing, in answer to the question, but at this time I shall speak only of the second kind, profanity.

Some professed atheists or "infidels" swear and seek

to justify the practice on the ground that, "as there is no God, there is no wrong in any use of the name;" while others refrain from the practice on the ground that it is inconsistent for non-believers to call upon a non-existent being for either favors or curses.

From a Humanitarian standpoint there is another aspect of the question. The Humanitarian believes that humanity itself is the *Superior Being* (so far as the earth world is concerned); that is, that the race or the community is *superior* to the individual, and by natural law requires his deference, even to the extent of self-sacrifice when necessary for the good of the race or the community, or any important portion of either. This allegiance of the individual to the Superior Being is deep-grounded in animal life from the lowest living thing to the highest human, and in the human from the individual cells that in the aggregate constitute his body and co-operate to make him a composite *individual* and maintain the integrity of the same, up to the whole man and minor parts of the race, such as states, nations and other associations.

This natural law is manifest among men in every association for co-operative effort, and in every polite address—it is the basis of true etiquette as well as of ethics. It is this which causes men and women to recognize certain acts and words in public as "obscene," and restrains them from intruding such upon others. It is this that is the basis of custom—in dress and everything else, even fashion. But with this human tendency, as with every other, there is in practice more or less shortcoming, extravagance and grotesqueness. In the forest, the tendency of every tree is to grow up perfectly straight, perpendicular and symmetrical, but, owing to adverse elements of environment, not one ever wholly fulfills this law. But that does not prove the non-existence or the uselessness

of the law, for without it there would never be an approximately symmetrical tree, and the orchardist could not produce his artificial forest of uniformly far nearer approach to perpendicularity and symmetry by simply eliminating the evil elements of the environment and supplying the favorable ones as far as practicable—and this is all there is of either tree culture or human culture.

Rationalists are living among people who consider profanity as wrong; and these people constitute a very large majority of the community of which Rationalists are also members. Humanitarian Rationalists believe in the principle, founded on the natural law above cited, of never unnecessarily causing suffering, physical or mental, of any sentient being, brute or man, and this includes the sense of propriety and fealty to custom. Profane language is never necessary, and is offensive to a large proportion of those the Humanitarian associates with. Hence the Humanitarian cannot consistently "swear."

As for the Bible deities, I consider them to be exactly of the same general character as those of the pagans—all alike merely poetic personifications of the powers of nature as symbolized by the sun, moon, planets, constellations, stars, earth, ocean, sky, atmosphere, rivers, etc. Jehovah is no more a personal being than was Deus; Our Heavenly Father of the New Testament is Jupiter of the Romans, the name Ju-piter being in English, literally the Heaven-Father; and Jesus is only a modern Horus, the sun. Being merely mental pictures like our Uncle Sam, John Bull, etc., these man-made gods cannot be offended by irreverently speaking their names. Inherently there is no more "sin" or blasphemy in saying "by God" than "by Jupiter"; nor in saying "by Jesus" than "by George." But relatively to our associates there is a difference, and it should be recognized by the Rationalist, just as he

recognizes that many English words inherently innocent and in certain circumstances perfectly proper, in other circumstances are vulgar or obscene.

The Humanitarian, then, should not "swear"—use profane language—not to avoid offending the gods, but his human neighbors, just as he refrains from the speaking of vulgar or obscene words for the same reason. The habit is not only unnecessary, but it is injurious in that it lowers one in the esteem of many of his neighbors.

A PREACHER'S CONFESSION.

Rev. Baker P. Lee, rector of Christ Episcopal Church, Los Angeles, one of the "swellest" churches in this city, recently ended a little prelude to a sermon addressed to a congregation of about 1,000 persons, with these words:

"If you will pardon a reference of a personal nature, I will tell you what I intend to do. I have given up smoking cigars and shall give the money they cost me to the work of the church. That will amount to about three dollars a week."

What an astounding confession! Think of it: Here is a person assuming to be a special agent and representative of the supreme power of the illimitable universe and supposed source of all that is pure and good; a follower of the traditional "meek and lowly Jesus;" and yet with all the "gameness" of a hardened criminal who has been put in a corner, he confesses to his wrong-doing and tells how good he is "going to be," with the air of one who thinks he has made a great personal sacrifice and is a glorious hero! Smoked three dollars' worth of cigars each week! A preacher of righteousness, purity and temperance, paying \$150.00 a year for the means of indulging his depraved taste for "that which put into his mouth steals away his" moral sense, respect for others,

and health!—of polluting his body, which “should be a fit temple of the living God!”—of indulging in gross sensuality and the filthiest practice known to man!

And yet this state of things has not been brought about by the “free will” of man, devils or gods, but by the laws of nature. Rev. Lee is the perfect product of his ancestry and the sum of his life environment. He is to be blamed or chastised for his inconsistency, not as vengeful retaliation, but as supplying a new element of his environment adapted to correcting his lack of symmetry of character, just as the orchardist with his pruning-knife corrects his unsymmetrical trees. Determinism does not abolish criticism and penalty, and yet it is the scientific basis of a broad, rational charity—a true Liberalism.

“THE TRUTH ABOUT” MAN.

Some time ago I commented in these pages upon the base misrepresentation of my position as to the belief in spirits, spirit communications, gods or God, by editor Kerr in his paper, “The Truth About God.” I wrote a brief communication for his paper explaining my position and demonstrating that I had been misrepresented by a quotation of only half of a sentence from one of my editorials, and that without reference to what preceded or followed it, making it appear that I said something which I did not and would not say. Mr. Kerr was respectfully asked to publish my letter so that the same people who had read his misleading criticism of the garbled extract might read my side of the case in my own words, as a matter of fealty to truth as well as justice to me. He refused, and in a long personal letter tried to bluff me into acknowledging that I was mistaken! Then he brazenly published a long editorial in his next issue in which he tries to explain away his former misrepresentation and makes it still worse, adding insult to injury. “The truth about God” should not balk at *the truth about man?*

BRIEF NOTES.

The Swastika is the name of a new magazine soon to appear. It will be edited by Dr. Alexander J. McIvor-Tyndall, of Denver, and formerly of Los Angeles, where he was well known as a popular lecturer on psychological, New Thought and occult subjects. He is now editing a New Thought page in the Denver Sunday *Post*. The magazine will be \$1 a year. Address Dr. McIvor-Tyndall, 1742 Stout st., Denver, Colo.

THE HUMANITARIAN REVIEW is not a bulky magazine, but it aims to more than make up in quality what it lacks in size. If you want a "punkin," take the other one; if you want a "peach," take THE REVIEW!

A RARE CHANCE FOR NEW READERS.

Each NEW subscriber who sends \$1. before January 1 for THE REVIEW for the year 1907 will receive as a premium 12 back numbers, all different, my selection. That is equivalent to two years for the price of one—as an inducement for new readers to give it a thorough trial.

Or for \$1.25 I will send the magazine a year and a 50c. book, *Eternity of the Earth*, by D. K. Tenney; or for \$2. from one person, I will send him the book, and the magazine to himself and any other person he wishes it sent to.

L. A. Liberal Club Lectures for December, 1906.

Woodmen's Hall, 227 Mercantile Place, Sundays, 7:45 P. M.

Dec. 2—Review of the Wheat-Bennett Debate, opened by Claude Riddle, followed by others in short speeches.

Dec. 9—The Relation of the Government to the Liquor Traffic. Rev. Ellsworth Leonardson.

Dec. 16—New Forces in American Politics. F. J. Spring.

Dec. 23—The Astronomical Significance of Christmas. Mrs. E. P. Freemott.

Dec. 30—Symposium: What Course can We best Pursue During the Coming Year to Further the Cause of Popular Education? Opened by Cloudesley T. Johns.

SUGGESTIVE LETTERS.

CHICAGO SOCIETY OF ANTHROPOLOGY.

[This letter was by mistake left out of the November number.]

The Oct. number of the HUMANITARIAN REVIEW just at hand. Your contribution on "A Future Life?" is good work done; and especially so, your suggestive article on "Motion vs. Force." I send you booklet describing the work and scope of the Chicago Society of Anthropology, and a circular of announcement of the opening of the Twelfth Course of Lectures. We have given in all 395 lectures. The first Sunday in November will be celebrated as the 400th lecture given by our Society. The managers think this a remarkable showing for a creedless society.

Chicago, Oct. 5, 1906. [DR.] CHARLES J. LEWIS, Sec.

A SENSIBLE AND GRACIOUS LETTER.

I have just read your criticism of my suggestion that you fill your magazine with practical, every-day questions and leave out (what seemed to me) the threadbare and much-mooted question of "personal immortality," and enjoyed it much. I allow the force of your argument in justification of the discussion in THE REVIEW, but I must still insist that to a large class of readers, the discussion of that question has lost interest. The old conception has, like the Ptolemaic system of astronomy, gone by, and I believe the New Thought conceptions, though quite ingenious and even alluring, will share the same fate. There are many important questions relating to every-day life that are pressing upon us for discussion, which I believe would be of great interest and profit to a majority of the readers of the magazine. Meanwhile, I read every word in THE REVIEW and think your articles entitled "A Future Life?" very able, and indeed very learned and profound. I sincerely hope my respected editorial friend will not think what I am moved to say is in the least dic-

tatorial. I very cheerfully yield to the superior judgment of the editor: it is his *right* as it is his duty to *decide* as to what questions shall be discussed in the magazine that all intelligent Freethinkers prize so highly. If your readers never expressed an opinion—never criticised or suggested—you could not keep so well in touch with the real friends of the cause and your magazine. Again expressing my keen appreciation of the *H. R.*, its contributors and its editor, I remain sincerely,

E. A. FITCH.

Wilmington, Vt., Nov. 9, 1906.

[Friend Fitch writes a sensible letter, and I assure him that suggestions and criticisms, in respectful language, as in this letter, are heartily welcomed. Next month I will print a sweet little poem by Mr. Fitch.—EDITOR.]

A LETTER FROM "HOME."

I trust that the *H. R.* is a field wherein anyone may defend that which to them is truth—especially when his ism is gibbeted, as is so often done in both the religious and the secular press, then rejecting the effusions of its adherents. I withdrew from the support of the *B*— and the *T*— because of such refusal. By the way, Mrs. Macdonald, mother of Eugene and George, lives near me and runs in daily to chat—a grand woman, and an out-and-out materialist. I wish you abundant success in all your undertakings, even to the smashing and relegating Spiritualism into the shades of oblivion.

Home, Wash., Nov. 10, 1906.

JAS. W. ADAMS.

[No, *THE REVIEW* is *not* such a "field" as you mention. It is not a sewer for the reception of everybody's dish-water, but aims to receive and convey to its patrons only the pure water of clear thought from able, rational and honest minds, and of good and beautiful sentiments from humane hearts. Such a "field" as you are looking for would soon bear crops of briars and worthless and noxious weeds, instead of useful grains and fruits and beautiful flowers. No magazine can succeed as a dumping-ground for a conglomerate mass of isms, or a commons where egotistical blockheads and blithering imbeciles

may air silly isms and flaunt airy nothings. Yes, THE REVIEW is *edited*, and its editor will not wink at worthlessness, nor relax his strenuous and vigilant efforts to winnow out the chaff and husks before putting the grist into the hopper for no man's dollar-a-year. This is not for personal, but general application.—EDITOR.]

EXPLANATION.

When I said "No Disagreement," I referred especially to the persistence and correlation of motion. This is all that I quoted from my "Investigator" article. What is in my "Catechism" goes deeper into the subject. What you call "the great laws of the Persistence of Motion and Correlation of Modes of Motion," I call the Great Dynamis; that is the prime mover of all things, and in which eternal life abides.

As the Great Dynamis stands for the whole material, moving, infinite mass, its eternal life abides in the atoms of which dead organisms are composed. Organic life ceases at death, but cosmic life abides. The prime mover is not *back* of matter, but *in* it. Your correlations have no end, mine end in the Great Dynamis.

[But my theory denies the existence of a "*prime* mover of all things," or *any* "mover": all things are now, always have been and always will be, in motion, and hence no prime mover is possible or any mover needed.—EDITOR.]

Your postal has been received, and your statement, as follows, is appreciated: "Never think for a moment that my regard for you is in any degree diminished because we differ somewhat on minor points in scientific definition," is a conclusion reached from a right premise—a scientific one. By Monism, with its premise of Determinism, we are bound to be respectful and friendly to people of all shades of belief. The beliefs and character of people are determined the same as are the forms, colors and odors of flowers; and no change can take place in mankind without the interference of the dynamic forces, which I call the Great Dynamis, to which heredity, natu-

ral selection and the influence of environment are only auxiliary. Monism cannot demand conformity; it must positively justify the differentiations manifest in humanity. Universal brotherhood is revealed in differentiation; sect brotherhood, in conformity. Hence I do not agree with Mrs. Bliven's war on spiritists. She conforms more to Christian persecution than to scientific Humanitarianism. Science does not abuse; it instructs. Honest expression should be respected, so that people will not have to be hypocritical to be friendly. JOHN MADDOCK.

Minneapolis, Minn., Nov. 18, 1906.

FROM A NONAGENARIAN THINKER.

I am much pleased with your review of Dr. Hudson in the November number. His method of arguing reminds me of how the Irishman said they built chimneys in his country: they began at the top. "How do you hold up the top brick?" "Be Jabers, we just put another right under it!" Hudson puts one assumption right under his primary one. When his first two books came out, I reviewed them at length in the Spiritualist press. He has a vague notion of an actual fact, but his antipathy to Spiritualism leads him away from the real truth.

Man has but one mind, but he has two bodies: the physical, visible one, and the spiritual or astral body, usually invisible but sometimes visible. If my crippled hand will allow, I will be glad to write a short article for *THE REVIEW* demonstrating the existence of the spiritual body. Some term it the sub-conscious self; some, the subliminal consciousness. It is the source of all the assumed spirit manifestations. It has its own senses—psychometry, clairvoyance, clairaudience and telepathy—and the development of these senses constitutes mediumship. The entire organic work of the human system is performed by it. It never sleeps and never tires.

J. S. LOVELAND.

Los Angeles, Cal., Oct. 31, 1906.

MATERIALISTS' SYMPOSIUM.

BY ELIZA MOWRY BLIVEN.

All Materialists are invited to become members of the Materialist Association, and whether they do so or not, are invited to send the Secretary answers to our Symposium Questions. The next question is: "Reasons for believing there is no God." Then will follow, "How can Materialism be made most beneficial, interesting and popular, and worthy of taking the place of all religion?" I want as great a variety of answers as I can get to these questions. For the Fourth Symposium please try this: "Is praying harmful instead of beneficial?" Send not over 100 words in any one answer. Send all answers to Eliza Mowry Bliven, Sec. M. A., Box 76, Brooklyn, Conn.

FIRST SYMPOSIUM.

[The following answers to the first question were received just a little too late for the November REVIEW. I print under this head *only* such portions of letters as are strictly in answer to the question.—EDITOR.]

QUESTION—What are some of your reasons for believing there is no future life?

ANSWERS.

There are *no good* reasons for such a belief. By material revelations we see that there is in matter that which evolved the present animal and vegetable life in various forms. What has been done once can be done again, Materialism, therefore, gives hope of a future life by re-evolution—by the same process which reigned from protoplasm to man.—JOHN MADDOCK, Minneapolis, Minn.

All life sprung from one original source or cell, and every living thing is but a different manifestation of that original cause. The brain is the organ through which ability, mental characteristics and talents are developed. The physical organism and the amount [and quality] of

brain vary, and that makes the individuality ; when those organisms perish, individualities perish. Air is the prime essential ; failing to breathe it at birth, there is no life, and failing to breathe it at any time results in death. Hence air seems to be the spirit.—M. A. BRIGHAM, Rumford Falls, Me. [Spirit, Latin *spirare*, to breathe.—ED.]

I see nothing in man's nature to justify such a belief, and I have no satisfactory proof of return after death.—MRS. CLARA BISBEE, Milton, Mass.

One life only is needed, if lived properly.—H. R. RAL-
EIGH, Antrim, N. H. ["Needed" for what?—ED. H. R.]

The mind, as I understand it, constitutes the soul ; and as the mind, thought, intelligence, is the effect of brain power, force or energy, it seems to me rather absurd to suppose that the brain could produce or exert any influence whatever after death.—E. J. BUCK, Montvale, Tex.

Man draws the breath of life from the atmosphere at the beginning of life, and at the end of life his breath goes back to to the atmosphere ; and, as far as anybody knows, that is the end, the body going back to the earth.—L. L. DAWSON, St. Augustine, Fla.

[Correctly speaking, "man draws the breath of life," not once for all "at the beginning," but at each and every inspiration ; and it does not only "go back to the atmosphere at the end of life," but at each and every expiration ; "the body going back to the earth" every moment through the skin, lungs, kindeys and bowels.—ED. H. R.]

I have never seen any new life, other than a maggot-like or a fungoid vegetable mold, [!] resurrected from the dead. At the exhumation of a human body which had been dead ten years, it was found to be still dead. We reburied it, and to the best of my knowledge and belief, it remains dead. I venture the conclusion that this is typical of all the uncountable millions who have died. I have often gone out of my way to see a reputed ghost,

but I have never seen one.—IRVIN H. ECKER, Whitehall, Wis. [Maggots are no more "resurrected from the dead" than is a beef-eating man, nor "fungoid vegetable mold" more so than the oak or the grapevine.—ED. H. R.]

The main reason I have for believing in a future life is its unreasonableness. If we are immortal, so is every other living creature from the lowest to the highest forms, as, according to the evolution theory, all are related in some way.—MARSHALL WALKER, Terre Hill, Pa.

All animals and mankind are born, feed, grow and die similarly. All have intelligence according to the brain they develop, and none show any signs of intelligence after they are dead. Man's intelligence has been acquired through countless ages of developing the brain by using it and transmitting abilities from parent to child.—ELIZA MOWRY BLIVEN, Brooklyn, Conn.

[Now, as to this whole "symposium," I will say that three words only from each non-believer in a future life would have answered the question *logically* and *sufficiently*—WANT OF EVIDENCE. That is the reason of *all* unbelief. Any further statement is superfluous. Leaving out "belief," one may offer a large amount of alleged evidence to prove that an affirmation is true, and an opponent may at great length essay to prove the incompetency of the alleged evidence. That one does *not* believe because *he* has insufficient evidence, does not prove the nonexistence of evidence.—EDITOR REVIEW.]

My little book, *The Scientific Dispensation*, advertised on the back cover-page of this magazine, was printed more than sixteen years ago and is now nearly out of print. I have but a few copies for sale, and no new edition will be printed; so those who want it should order now. Mr. James Weeks, of Amsden, Ohio, writes of it thus: "I like your 'Scientific Dispensation' well, and have read it a dozen times." For a copy of it, send 15c. to Singleton W. Davis, 852 E. Lee st., Los Angeles, Cal. □

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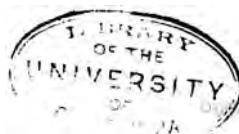
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